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A CHAPTER IN THE HISTORY OF EUROPEAN LIBERALISM

THE Jewish problem as it existed in Continental Europe during the 19th century is a chapter in the history of modern Liberalism. Never granted anything but scant attention in our country, the violent and unjustifiable anti-Semitism founded in radical doctrine and religious intolerance, as inaugurated by National Socialism, has caused even Catholics to ignore what was a long drawn out struggle in such countries as Austria, Hungary, Germany and even Switzerland. Making common cause with Liberals of every shade and color, and also with Socialists and Communists, the liberal Jewish intelligentsia carried on an at times ruthless warfare, attacking the ethical and religious convictions of the people among whom they lived, while Jewish bankers and enterprisers at the same time took full advantage of the economic situation governed by liberal doctrines. All this was done by a minority, members of a peculiar race, in the face of opposition on the part of a vast majority of the people of the countries referred to. The banker, a Liberal and agnostic, worked hand in hand with the intelligentsia, helped to establish influential newspapers, such as the *Wiener Neue Freie Presse*, which habitually flew in the face of Christian public opinion, and by consolidating their position a comparatively small group of Jews were able to exercise an influence out of proportion to their numbers. This accounts, for instance, for the retention of a man such as Professor Freud at the largest university of a country, such as Austria. He was not removed either under Dollfuss or Schuschnigg, although both men must have been fully aware of the subversive influence this particular member of the Jewish intelligentsia exercised.

The volume recently published by the exile sufficiently reveals what his "ideals" were. It is the conscientiously prudent *Examiner*, edited by members of the Society of Jesus at Bombay, presents to its readers the circumstances in the case, writing under the significant title: "Professor Freud Repays Hospitality":

"One of the most distinguished Jewish refugees from fallen Austria was Professor S. Freud. He has repayed the hospitality offered to him in a Christian country by publishing a book, 'Moses and Monotheism,' in which he not only tries to show that Moses was an

Egyptian and that he was murdered by the Jews in the wilderness (!), but teaches *ex professo* that there is no God, praises the Soviet Government for its courage in depriving the Russian people of 'the anodyne of religion' and in granting them 'a reasonable amount of sexual freedom,' declares that 'in reality . . . we do not know if Christ were really the great man whom the Gospels depict,' and, finally, declares that 'incest' is no worse than any other sexual relation and that the universal detestation of this horrible crime is 'illusory'!"

Pagans and Moslems would cry out in horror over such perversion of the most fundamental laws of human conduct, the insult to the religious convictions of all mankind and Christians in particular, and over Freud's commendation of bolshevistic principles. The press of our country has, however, preserved the silence of an arctic night over this attack on everything men should hold sacred. But Freud's is not an isolated case, unfortunately. The Catholic press of Austria and Germany was frequently called on to oppose equally obnoxious views expressed by men of the Jewish intelligentsia in the course of the past one hundred years. Men endowed with great gifts of mind, such as Heine and Börne, were all too often guilty of the most vicious attacks on everything which not merely Christians but also Jews faithful to the God of their fathers and His laws hold dear. In fact, there were Jews who were filled with fear because of the sins of men of their race. Israel Zangwill, well known to an older generation of readers, pondered the results of the tendency of the liberal Jew to pull down the pillars of faith and morals on his people.

It is toward the end of his "Children of the Ghetto. A Study of a Peculiar People"—copyrighted in 1892 by the Jewish Publication Society of America—Esther, the young Jewess who experienced the full force of the struggle to which the orthodox Jew was exposed by the Liberals among her people, on the eve of her departure from England for America visioned "the whole history of her strange, unhappy race." It is then the author of the book injects into her contemplations the fearsome thought:

"Had the Jew come so far, only to break down at last, sinking in morasses of modern doubt, and irresistibly dragging down with him the Christian and the Moslem; or was he yet fated to outlast them both in continuous testi-

mony to a hand moulding incomprehensibly the life of humanity?"¹⁾

While this opinion does not contain the entire problem, it does express the fundamental cause of the opposition to the liberal Jew sustained by so many distinguished Catholics of Austria and Germany in the 19th century. Among them we find Carl von Vogelsang, the founder of the Christian Social School of Austria, the consistent champion of the reconstruction of society in accordance with fundamental Christian concepts. The collection of articles, written by him for magazines and newspapers over a number of years and published in book form in 1886, contains ample proof of the frequency of the occasions which obliged him to deal with the problem, the existence of which some would wish to deny. In one of these articles the Austrian publicist and sociologist defended the religious rights of the orthodox Jews against the attempt of the liberal Hungarian Government to use its influence in favor of the reform-Jews against the former in a matter purely religious in nature. Whether or not it was true, as some said (Vogelsang wrote), that the orthodox Jews hated the Christians, there was no warrant for the latter retaliating and the attitude of the Church towards the Jews granted no incentive to do so. "For the rest it appears that the reform-Jew likewise has no particular love for us," the Catholic sociologist, writing in 1874, continues, "as we may judge from the expectorations with which, in innumerable newspapers, he assails whatever we hold most sacred, and likewise from his co-operation with the worst enemies of our faith. We should not, therefore, permit ourselves to be influenced in regard to these questions either by hate or love; let us judge without bias and solely according to the rules of justice and reason. But in so far as feelings of sympathy or antipathy also may be permitted a voice in the matter, we freely admit that the orthodox Jew—even though he may hate us—who in his heart sustains his revealed God, the esteem for his forefathers, love of his distressed nationality, and who for the sake of pious respect for the observance of the ritualistic law makes great sacrifices—occupies a far higher moral position and is far more valuable to the state than the other extreme, the Jew without religion The Jew who denies God, derides his worthy ancestors, and transgresses both the moral law and the ritual law with impunity. He appears to us almost as degraded as the baptized individual guilty of violating every injunction of his noble vocation."²⁾

The volume of essays and articles by Vogelsang referred to contains over twenty discussions devoted exclusively to the Jewish prob-

lem. All of them breathe the spirit of the one from which the foregoing quotations were excerpted. When, in January, 1881, the question of usury was placed on the calendar of the Austrian Parliament side by side with the Jewish question, Vogelsang demanded all of the facts in the case should first be established. "It is not for the sake of an instinctive dislike, not for an un-Christian race hatred a part of the inhabitants legally enjoying equality may be subjected to animosity and persecution."³⁾

Fully cognizant, however, of the social and economic conditions existing in Austria, which had given rise to the parliamentary action referred to, the distinguished sociologist demands reforms of a far-reaching nature, intended to reach the root of the evils of which the producing classes had a right to complain. "But should public opinion be so thoroughly saturated with the evil virus and ignorance," he wrote, "which the Jewish press makes it its business to disseminate, that it must prove impossible to effect a reorganization [of the social structure in accordance with sound principles], nothing can be done; mere excitation is entirely superfluous; let the disease in question run its course."

The article from which these words are quoted has for its title the significance phrase: *Le juif roi de l'époque*. Sufficient proof Vogelsang did not under-estimate the seriousness of the problem, but, and here is the crux of the matter, the truly Christian sociologist repeatedly warns his readers to remember that the sins of which the Jews are accused are after all the sins of their Christian peers. It is from an article published in the *Vaterland* of Vienna on October 15, 1875, we quote:

"Even though the liberal governments should consent to restrict or drive out the Jews, what would such action profit humanity or God, if the emptied chairs in the meeting rooms of the directors of corporations, syndicates, etc., would be preempted by Jewish Christians bent on continuing the selfish exploitation of their fellowmen in the spirit of their predecessors, while given to deriding honest labor as a folly?"⁴⁾

Having in mind the far-reaching and subversive influence the Jewish press of Austria exercised at that time, Vogelsang on the same occasion exclaimed: "Why should anyone be seriously concerned whether the stale and superficial Liberalism of our dailies is the product of Christian or Jewish pens? Do not the latter write in a manner worthy of Liberalism? Every depravity of the mind, every aberration of good taste, the highest degree of contempt for Christian morals, inherent in the principles of Liberalism, their never faltering pens produce for the benefit of Christians, of millions of Austrian readers, eager for such effusions

¹⁾ Loc. cit., N. Y., 1899, p. 546.

²⁾ Gesammelte Aufsätze. Augsburg, 1886, p. 48-49. Printed first in *Das Recht*, March 14, 1874.

³⁾ Ibid., p. 291.

⁴⁾ Ibid., p. 116.

of the mind. Lacking Jews, who could satisfy the Christian public?"

Vogelsang's views regarding the influence of the Jewish exponents of Liberalism, attained in part through their domination of the press, was shared also by the distinguished theologian and Dante scholar, Msgr. Hettinger, professor at the University of Wuerzburg and translator of the official German papal encyclicals. "It is a curious phenomenon," this scholar declares, "this Jewish press, especially in Austria. It is a hard saying, but it is true: the literature produced and inspired by Jews is a misfortune for all Germany. Jewish satire and Jewish frivolity continues, as it did with Börne and Heine, to undermine all reverence for whatever is sacred, to undermine authority, to ridicule every ideal of our people and to defame all of our great men . . . , actuated by hate of Christianity."⁵)

Together with Vogelsang, the sociologist Fr. Ratzinger, the Dominican Weiss, and others, Hettinger places the responsibility for the influence exerted by liberal Jews on the Christians. "We are, of course," he continues, "largely to blame for this deplorable condition of things; lacking positive faith, with mere humanitarian jingle bells, as Treitschke believes, men will never be able to resist the terrible power of evil which reveals itself in the Judaism of the Jews who have denied the faith of their fathers." But in spite of everything, the distinguished theologian deplores the brutal expressions of race hatred, so frequently found in anti-Semitic publications at the time. While he reminds his readers in this connection of St. Augustine's opinion: *Tuba insultationum infructuosum facit bellum*,⁶) Hettinger insists that the favorable opinion of French and English authors regarding the Jews was not a denial of conditions existing in Germany and Austria. These countries, fifty years ago, together with Russia, harbored two-thirds of the Jews while everywhere else they constituted an insignificant minority. This numerical strength aided mentally alert, active, shrewd and in many instances unscrupulous leaders of the race to obtain to an influence which led the eminent Dominican Albert Maria Weiss to declare in one of his greatest works: "For a long time past the Orient has clung to the nape of our neck as the lion clings to that of the antelope. And we shall never be rid of this host in spite of all anti-Semitism, because our hearts are not sufficiently Christian and our own morals too Jewish and pagan."⁷)

The Jewish problem, as it existed in Central Europe, was then a phase of the struggle against Liberalism in all of its various aspects. The liberal Jew invited opposition because he

became the protagonist of doctrines and policies which were intended to destroy the existing religious, moral and economic structure of society. While he worked hand in hand with liberal "Christians," he was opposed by the members of every other estate of society, and not merely by theologians, Catholic publicists, or members of ultra-conservative groups. Farmers, craftsmen, merchants of the old school, professional men and members of the nobility—all of them believed the Jewish influence an evil of far-reaching import. The men referred to in this article merely voiced the opinion of a vast number of people throughout Central Europe. Nor was Israel Zangwill the only Jew to perceive the danger to which the liberal Jew was exposing all Jews. During a Russian pogrom, in 1881, so called Bible-Jews addressed an appeal to their co-religionists, stressing the need of a religious and moral renewal of the Jews. The hatred of all elements of Russian society for the Jews, the article reprinted at the time from *Juschni Krai* in a Vienna paper in Jewish hands stated, was not due to religious intolerance, but to the sins of the Jews, a long list of which is added. "Brethren," the Russian writer admonishes his people, "with a strong hand brush away the dirt of a century. Give the Jewish people a strong moral conviction and you will give back to it its peace of mind and elevate it in the eyes of its fellowmen."⁸)

The distinguished writers quoted by us have been sufficiently explicit in their contention that the Christians have every reason to consider their guilt for the defection of individuals and Society from the laws of Christ and their responsibility for the existence of conditions which at times they seek to attribute solely to Jewish influence. However evil it may have been, the Christians are not to be held blameless. Liberalism, now fully developed into secularism, has contaminated both; the cleansing must emanate from and be continued by those who were the more guilty of the two—the Christians, whose treason and perfidy was the more abominable, because of the light they have received.

F. P. KENKEL

I am told by correspondents to the newspapers, country life is so dull! Is it really? What do you know about it, you poor town-bred prattler?

Country life is not dull; it is city life that is cheerless and stupid—vapid, degenerate, futile and foreign, with its narrow conventions, its pitiable affectation, its artificiality and its purchased amusements.

V. REV. CANON POWER

Waterford, Eire

⁵) Welt. u. Kirche, Vol. 2, Freib., 1888, 2. ed., p. 41.

⁶) Freely transl.: Insulting disputations end in fruitless quarrels.

⁷) Apologie d. Christenth. Vol. 4 (deals with the Social Question) Part 1, Freib., 4. ed., p. 189.

⁸) Ratzinger quotes the lengthy passage in a footnote in *Die Volkswirtschaft in ihren sittl. Grundlagen*. Freib., 1895, 2. ed., p. 432.

TOWARD A CONSUMERS ECONOMY

IV.

Agriculture And Co-operatives

THE problem still remains, however, as to whether an aggregation of small farms operated by the owners could be fitted into a situation where all other production is owned and operated by co-operatives ultimately directed by consumers. To meet the conditions of marketing certain agricultural products, whose price is fixed on a world market, producer co-operatives among farmers would probably be useful in eliminating middlemen and so in securing a just share of the price. And in considering the farmer it must not be lost sight of that he is a consumer as well as a producer. At present he buys to a greater value than he sells. And although under a system of small farms, the farmer would probably buy less than he does now, he would still have to buy something. In all his buying (such as seed, fertilizer, farm machinery, furniture, clothing), he would escape the exploitation to which he is now subjected for both the consumers goods and the producers goods he has to purchase. By thus reducing his living expenses and making whatever he gets for his product go farther through co-operatives his real income would be increased.

A just price for those agricultural products whose price is not fixed on a world market (for example, milk) would be arrived at by a conference between the producer co-operatives of the farmers and the wholesale co-operatives. In fact, a mutually satisfactory arrangement in many instances and in different countries has been reached by such co-operatives operating in a dominantly capitalistic economy. ("Inquiry," Ch. XIII) Certainly if such mutually satisfactory agreements can be reached by co-operatives in a dominantly capitalistic economy, they could be reached much more easily in a co-operative economy. Moreover, in a co-operative economy, prices, and hence the actual share of tangible goods to be obtained by a given amount of money, would be much more stable than they are now, and for this reason the rights of both consumers and producers could be more readily protected. One of the great problems of reformers is to keep fairly uniform the ratio between the prices received by farmers for what they sell and the prices farmers have to pay for what they buy. And so far legislation has not succeeded in attaining this object. Co-operatives free from politics ought, so far as one can foresee, to succeed more completely and more easily.

Banking And Finance Under Co-operatives

In addition to agriculture there is another wide field which deserves a word as to just how it would be affected by co-operatives supplanting capitalism—namely banking and finance.

At present banks are a private undertaking, although they are subject to certain government regulations. Besides the legal tender currency issued exclusively by the Federal Government and wholly inadequate for the requirements of business, there is about ten times as much credit issued by banks. For practical purposes, this bank credit is money with which goods or services or income paying securities can be bought. Thus if a man borrows a thousand dollars from a bank there may be no legal tender changing hands. The bank may simply credit his account with \$1,000, and he may draw checks which are deposited in that same bank, their amounts going to the credit of other accounts in the same bank. For all intents and purposes, the national supply of money has been increased by \$1,000. When the debt to the bank is paid, this is canceled, and the national supply of money is decreased by \$1,000. Our modern business requires a flexible system such as this, and co-operatives would stand in the same need.

There would be no reason, however, why co-operatives should not form a bank to perform all the functions of a capitalistic bank. Naturally, it would accept accounts and lend money. But on co-operative principles such a bank would not aim to make a profit on its transactions and it would distribute any gain to its consumers—that is, the users of its facilities. Not being in the banking business for profit, very possibly it could perform its functions at a smaller cost than do financial institutions conducted from the standpoint of capitalism. Even now there are co-operative banks for the wholesale co-operatives, and they perform for their clients the main banking functions.

Credit unions are a form of co-operative banking taking care of small personal loans to their members. They embrace over 3,000 unions in every State with a membership of 750,000 and resources of \$60,000,000. "Their credit turnover goes towards the billion, and they are still growing. They came through the depression very much better than did the capitalistic banking system." Mutual savings banks are a partial application of co-operative principles, in that they are owned by their depositors and profits are distributed to depositors in proportion to their deposits rather than to stockholders in proportion to stock ownership. Such actual accomplishments at least point to the possibility of harmonizing the whole banking system with co-operative principles.

No Place For Stock Broker

With all business conducted co-operatively, certain kinds of business would be eliminated. There would be no place for the investment banker or for the stockbroker. It is true that one who had funds to invest could put them in the stock of co-operatives, but he would do this by dealing directly with the co-operative and paying par. There would be no stock or com-

modity exchanges, and consequently no buying on margin or dealing in futures. Speculation and gambling on the exchanges would be abolished. The co-operative life, fire, and other forms of insurance would be developed sufficiently to meet all such needs. In fact the mutual insurance companies, now—at least in life insurance—the biggest and strongest in the field, could very easily be developed into co-operatives in a strict sense.

Advertising, which is a loss, from a national standpoint, would no longer be necessary. It would not occur as an expense to be included in the price paid by consumers, and the labor and money and material that now goes into it could be devoted to some more constructive purpose.

Would Production And Consumption Balance?

Assuming, then, that all business was done through co-operatives (and, incidentally, that some business now carried on employing thousands was not done at all, such as advertising, stockbroking) would this balance production and consumption, eliminate unemployment, distribute to every family the means of securing enough to avoid poverty? Hindsight is better than foresight, and we have only foresight to rely on in answering that question. A century ago enthusiasts predicted that machines operating in a capitalistic economy would wipe out poverty. We can see now, through hindsight, that although machines have given us the technological equipment to produce plenty for everyone, they have not fulfilled the promise of eliminating poverty. That is not the fault of machines, but of the capitalistic organization which cannot arrange the distributive process in such a way that each will get enough. It is possible that optimistic prophecies in regard to co-operatives may err as much as did those regarding machines under capitalism. But there are several reasons why co-operatives might be more successful than was capitalism in solving the problem of poverty.

By eliminating profits entirely, limiting interest quite drastically, and treating a great deal of capital as interest—free (at least in the sense that interest would not be paid to a few capitalists, but would be distributed to all consumers in lowered prices or as patronage refunds in proportion to their purchases), and raising wages both real and nominal, co-operatives would distribute to the one-third of the people with the lowest income a much larger income than they now receive. This would mean that the percentage of the poor would be greatly reduced. More persons would be needed to supply the consumer demand of those getting larger incomes under co-operatives than they had heretofore enjoyed and who previously could not buy the consumer goods they needed. And as capital goods would be needed to replace the obsolescence in factories, and as a more intensive use of the industrial plant would speed up the process of depreciation, a greater

number of persons would be employed in producing capital goods.

Moreover, with the producer co-operatives of farmers and the wholesale co-operatives directed by the consumer co-operatives arranging the price of agricultural products (at least of those not fixed on a world market), the income of farmers would be stabilized in relation to the price both of producer and consumer goods they purchased. In this way, one very disturbing factor often leading, in a capitalistic economy, to depressions and unemployment would be avoided.

Since the aim of production and distribution would be consumption, and the whole process (outside of agriculture) would be directed by consumers, it is possible that production and consumption would balance one another. At present the producers, aiming at a larger profit by selling a larger number of units, sometimes produce more than they can sell, so that stocks pile up, production is reduced, unemployment and poverty ensue. In a co-operative economy, the consumer co-operatives would indicate to the wholesale co-operatives what they wanted for their patrons, and the wholesale co-operatives would direct the production of these articles and this amount, not more and not less—except in so far as an allowance might have to be made for the unpredictable. There would be a point at which everyone would be employed producing the consumer goods or the capital goods needed, or furnishing the services wanted by the consuming public.

Would Co-operative Economy Be Static?

Assuming that such a point will be reached, where production and consumption balance, would a co-operative economy crystalize in that condition, so that there would be no new kinds of goods produced, no new improved processes developed, no new labor-saving devices adopted? Not necessarily. For the wholesale co-operatives through whose hands would pass all the goods produced might set aside a certain amount for research, just as some corporations do now. If research led to greater efficiency in production, however, the wholesales would see to it that the new article or process was introduced in such a way that its social advantages would not be offset by any anti-social effects in causing unemployment, and so reducing production generally. The industrial system as a whole may be compared to a complicated factory. For efficiency, the factory depends upon the right co-ordination of its various parts. Perhaps a new machine is invented to speed up one section of the factory, but to introduce the new machine, without regard to the speed of other parts of the factory, may dislocate the whole process.

Or consider a complicated individual machine, such as an automobile. Doubtless the present day engine is better than one of fifteen years ago, but its efficient use depends not only

on itself, but on parallel developments that have taken place in tires, wheels, chassis, lubrication. The man who put today's engine in a 1925 body would be courting disaster. In an analogous way, the wholesale co-operatives will know that the social process of distributing goods must grow and be adjusted to an improved technical process of production, else what in itself is an improvement will result in a cataclysmic dislocation such as occurred in 1929.

Perhaps this careful co-ordination might act as a brake on technological progress, but it would make for more orderly, more comfortable, and, in the long run, more efficient progress. An automobile can be stopped by hydraulic brakes or by running into a stone wall. The sane method is by brakes. In the industrial sphere, the insane method of checking speed is to run into periodic depressions. From a social standpoint the method is too costly.

(To be continued)

J. ELLIOT ROSS, Ph.D.
Charlottesville, Va.

HEINRICH PESCH'S SYSTEM OF POLITICAL ECONOMY

I.

ON the foundation of his philosophical anthropology and social metaphysics, Pesch develops his doctrine of the Organization of Political Economy, his "social labor system" or "social system of industry," which has Solidarism for its constructive and regulating principle. Pesch conceived political economy as a constituent of the social life of a politically united commonwealth. He claims that it is not quantities of commodities or circulating substantial values constitute the fundamentals of national economy. "The formal object (subject matter) of economics is merely *that which is economically useful to the nation* as a whole. Certainly in political economy it is never lost sight of that material well-being may not be promoted at the expense of the higher values of intellectual and moral welfare, because material welfare constitutes only a part, and not the highest, of the public welfare of man." Because of this recognition of a hierarchy of values, and the importance of morality for the material well-being of the people, economics does not become an "ethical" science, since it does not inquire after the good or evil, but after what serves or does not serve national or political economy. For example, economics does not attempt to discover the moral foundation of contractual fidelity, or discover to what ultimate end it is directed. But it can and if occasion arises must determine minutely the full economic effect of the violation of agreements from the standpoint of political economy, and whether the natural duty to keep an agreement is relevant or irrelevant to that economy. But there is a far more important considera-

tion, namely, to determine clearly the nature and scope of political economy as a whole, because an examination of the politico-economic utility of individual phenomena presupposes a knowledge of the purpose of political economy in general. That purpose is contained in the purpose of political society, the State, to which it is subordinate; and the end of the State in turn is included in the end of man in general, as a person and as a member of society. The same principles, therefore, that "form" or should "form" and regulate human life, especially social life, likewise give direction and proportion to the life of economic society, i. e., to the life of a politically united people in so far as they work for its material good.

To repeat, then, the fundamental principle of Solidarism: Man—the laboring man, in the midst of society—is lord of the world. In whatever way this lordship over external goods be established in the development of civilization, the world must always *serve* man, and help him satisfy his needs. This position of man as lord or "subject" is unconditional, and may not be denied and is, therefore, valid also in economy; even the most ordinary working man can never be a mere "object," i. e., a means to an end or a tool. The indispensable means to attain dominion over the world is work, i. e., economically organized work, which is not only a *natural necessity*, but also and primarily a *moral necessity* from which no man can exempt himself. In accordance with man's nature, a nature intended to be complemented from without, only *social* labor, co-operation, leads to a complete dominion over the world of external goods. It is only in co-operative, complementary work, while personal aims are subordinated to the common aim, and the good of individuals subordinated to the good of the community, will the end, the material welfare of the people, be attained. Therefore, it is at the same time recognized that labor is the chief (but not the sole) reason for national welfare and the wealth of nations. With Adam Smith Pesch teaches that only *that* economic society can be considered perfect from the viewpoint of political economy which in itself unites and vigorously maintains all branches of human industry, i. e., all types of production.

II.

At this point the reality of a politically united people, not necessarily identical with a national union of culture based on ethnic relationship, comes into view. If the necessity of an economic system based on the division of labor and co-operation, as a socio-economic system, be admitted, then also must be admitted the all-embracing social structure responsible for the conduct of economic activity, i. e., the "solidary" community of all economically active citizens. Solidarism arrives at this conception of political or national economy, not

by historical reflections, or consideration of the stage of economic development reached today, but through the fundamental notion that man, engaged in economic activity, is at all times not only a private person but is also and not least a citizen, a member of a State. The State is the "societas perfecta" of the temporal order and all citizens have an obligation to assist the State to achieve its aim, the public welfare, even in their economic activities. Within the framework and under the protection of the State, social economy operates, whether private or corporative. Conscientious regard for the public welfare as represented and guaranteed by the State, and likewise for the actual dependence of economic life on the State and its welfare, changes economics into *political* economy, transforms economy in general to national economy proper. It is not therefore the external phase of economic activity and commerce which constitutes the essence of political economy as opposed to individual economy, but the subordination according to social justice of all economic agents to the purposes of political society. But through this concurrence of political and economic unity, neither the State nor economic society as an organized entity becomes the "subject" of economy, i. e., the exclusive and sole agent of economic life, because public order protects and promotes the common good, but does not of itself accomplish it. It must direct the purposes and activities of individuals to the common good in so far as they contradict and violate it, but public order can take *positive* action only when individuals and subordinate associations are temporarily unable to meet the demands of the public welfare. This "principle of subsidiarity" derives immediately from the social philosophy of Solidarism and its insistence upon the primacy of the "person." Just as political society presupposes the person and the family, so also economic society presupposes the economically active individual and private economy. This implies justification of the right of private ownership and of the individual striving for returns within the limitations prescribed by the common good. It is not the task of the State or "society" to supplant the individuals engaged in economic enterprises, or to rob the individuals of their right of self-determination and of their initiative, as does Socialism. On the other hand, the individuals have no right to seek their own personal good without consideration for the common good, as has been the custom under Individualism. Every true system of political economy must rather be erected on the ential and factual harmony between private and public interests as advocated by Solidarism. Political economy, in order to fulfill its meaning, must be organized according to the principles of solidarity, "which measures, determines and limits the freedom, the private ownership, the self-

interest of independent economic 'subjects' as well as of their associations, and also of the influence of public authority, according to the social end of the politically united commonwealth which is the standard valid for all, citizens and authorities alike (common responsibility), and which at the same time, where common interests are concerned, leads to community and the common responsibility of the associations within the State."

III.

The politico-economic organization called by Pesch the "social system of industry" is founded upon a three-fold solidarity: that among all men in general; that among fellow-citizens; and that among members of the same trade or occupation. "The solidarity among all men in general, according to the mind of Christianity, makes no distinction between race, nation or class." Solidarism therefore knows and recognizes no arrangement of society composed of capitalist lords and proletarian outcasts. All men belong to the same family of God and are bound to each other by ties of justice and love. This view is not contradicted by the fact that men seek to realize the end of their existence in and through different forms of national and political integration. Because of the different aptitudes and dispositions of various peoples, their changing destinies throughout history, and the influence of environment, the life of the individual likewise changes constantly in the various politico-territorial divisions. The individual neither may nor can withdraw from them, for he has need of such corporate life and is therefore bound to it by duty. As individuals cannot for long maintain economic activity without the assistance of their fellow-citizens and without the protection and help of the State, so they in turn must serve the national community and the State, "positively by their economic activities, and negatively by not violating in their quest for profit the rights of others and the common welfare." The consequence of Solidarism's concept of the proper autonomy (i. e., the secondary or intermediate end) of the person and of smaller societies is the quasi-organic conception of the State: the State and economic society form no inarticulate homogeneous mass; but are structurally organized, i. e., differentiated like an organism. From the economic point of view, these subordinate groups in national society which—like the guilds in former times—owe their formation to their special function within the entire economic system, are of greatest importance; these are the *vocational groups*, sometimes also called corporate classes or occupational estates. The solidarity between members of the same trade is therefore the third pillar of the social system of industry.

Even in earlier writings Pesch advocated this idea of vocational group organization (voca-

tionalism, corporatism). He deliberately contrasts it with the rationalistic and mechanistic liberal conception of society that considers only the individuals and the State and opposes the two directly, i. e., without any intermediate links. Especially faithful in this regard to the Catholic social tradition in Germany, Pesch writes that autonomous association "constitutes an absolutely justified and very effective form of spontaneous civil activity." Among these associations, the functional groups or "stations," generally called vocational groups in so far as they are of public juridical standing, are of greatest importance because they do not consider economically active men merely as being governed by their personal interests, as do the modern antagonistic classes, but emphasize the solidarity of action in the interest of the whole. "While isolation restricts man's abilities and separates society into 'classes,' the union of fellow tradesmen (vocational collaboration) raises up and strengthens the individual both economically and morally." With regard to the social function of their particular branch of trade, employees (clerks) and laborers must consider themselves as assistants and co-operators of the employer. In the undertaking which is not only a commercial enterprise but principally an organ or cell in the national economic organization, the employer functions not as entrepreneur and capitalist but as director and manager. In other words: In the commercial field he operates as enterpriser, in the economic and technical field he operates as co-worker with his employees, forming a unit with them so that jointly and severally they are responsible for the contribution of their work to the material welfare of the nation.

IV.

In addition to the conscience of the individual citizen, especially the autonomous vocational corporations are supposed to act as a regulating factor in economic life; in them, according to Pesch, must lie the center of gravity for all guidance. Of course, it is still the task of the Government to supervise proper relations between the vocational groups and the common good. The State as the trustee of the common good complements the activities of the corporately organized branches of trade and industry, and they recognize its superior regulative power. But these "service organizations," the corporate organs of economic society, do not derive their right to exist from the State; they are rather corporations in their own right and have their own object. They safeguard the legitimate private interests of the branch of industry they represent, but at the same time are the trustees of the commonwealth, the servants of the common good and the functionaries of the politico-economic order, demonstrating again that solidarity and reciprocity of duties and rights are realized.

Under certain circumstances Pesch who, it is true, rejects every form of State Socialism, conceded to the State the right to organize vocational groups by legal compulsion, since they are related immediately to the public welfare and their organization corresponds exactly to the organic nature of political society. Thus, whenever a branch of industry lacks the necessary initiative, though the common good urgently demands its corporate organization, the State may undertake it. Such an act is therefore no more than "midwifery," and does not imply that the corporation derives its right to exist from the State. As long as economic society can itself sustain the life of vocational groups, the State may not in any case exercise economic functions or use the vocational groups as mere instruments in its economic policy. To those who see in the self-government of vocational groups a threat to economic freedom, Pesch replies that society will be allowed to choose only between corporativism and total collectivism, since economic life can not long be without publicly responsible organization and regulation. Should natural organization be withheld from economic life any longer, society would adopt the unnatural, rationalistic "arrangement" of Socialism. The vocational groups, on the other hand, provide the best guarantee for a really pertinent and objective regulation of the economic processes, since these groups consist of the very men who take part in the respective industry. Undeniably vocational groups can become selfish, so that the State must step in to counteract this tendency. But such State control would produce far less friction or encroachment than is now exercised or may be exercised upon the individual citizen. Were the State to be relieved of the burden, of functions not originally belonging to its sphere because the work would be taken care of by the autonomous corporations, it could then concentrate more intensely on its original and specific political duties, devoting itself to all vital national questions more thoroughly and efficiently than hitherto, and it would no longer be looked upon as a "maid-of-all-work."

Pesch likewise hoped that the regulation of economic life by vocational groups would save and restore the middle class, whose importance for the stability of the social order he emphasized time and again. It is most interesting to note that already in his essays on "Freiwirtschaft oder Wirtschaftsordnung" (Economic Freedom or Economic Order) published over forty years ago in *Stimmen aus Maria Laach*, the German-Jesuit review, the function of representative vocational groups with regard to the control over business cycles was clearly explained. Nevertheless, Pesch warned against the immediate application of theory to actual practice. He insisted that only where conditions are ripe for the change, i. e., when the

juridical consciousness of the people has been developed sufficiently, should these plans be enacted into law.

DR. FRANZ MUELLER
St. Louis University

WARDER'S REVIEW

An Undercover Dictator: the Moneylender

FOR more than a hundred years past States have been dependent on the good will of the money lenders, whenever they were in need of a loan. The story of the assurance given by a Baroness Rothchild that there would be no war, because her husband had decided not to loan the needed money, may not be true but, as the Italian says, it is well invented. Nor should it be forgotten that international financiers were neither patriots nor philanthropists but drove a hard bargain whenever royalty and ministers of State came to them, hat in hand, requesting a loan. And this condition of things has not as yet ceased to be.

It is from the *Tribune*, a Catholic weekly published at Melbourne, Australia, we learn of a recent instance of this kind. Commenting editorially on a loan granted New Zealand by the City, i. e., London financiers, the Australian paper says:

"The loan is hailed as a victory for 'moderate Labor,' but it seems rather a victory for the banking interests, and the Nationalist leader spoke confidently of the Government's 'need to put its house in order' at the demand of the moneylenders. It is not surprising that Mr. Nash is reported as being 'tired,' and by no means confident that the credit would see New Zealand out of the woods."

According to the same source, the terms imposed upon New Zealand by the money lenders imply a substantial degree of surrender regarding the Dominion's economic policies, while the sum received is far smaller than that first asked for. "Five millions of credit (in pounds) are to be used to buy armaments; four millions probably represent an attempt to assist the British manufacturers, who have been badly hit by New Zealand's import restrictions." In addition, Mr. Nash, the Prime Minister, has been obliged to give a promise of restriction in the matter of protection to local industries "pending investigation," as well as "re-assurances with respect to the Ottawa agreement." "It seems clear," the *Tribune* adds, "that the 'insulation policy' has been, for the time being, abandoned, and a reduction of internal expenditure is anticipated."

All of which means that the independence of a democracy is a shadowy thing, because the policies adopted by those who are expected to carry out the will of the majority in the interest of the common good must be shaped in accordance with the demands of the financiers. But after all whose money is it these people loan to governments?

Gold Monopoly and Gold Hoarding

GOLD has both moved from and fled to our country over a number of years. Not long ago the monthly letter, published by the National City Bank of New York, discussed this complicated phenomenon. The article was reprinted in a recent issue of *The Social Order*, edited and published by Dr. Gilani at Allahabad, India, who evidently shares our editorial opinion, *audiatur et altera pars*. Having granted it over two pages of available space, Dr. Gilani adds the following Editor's Note:

"Our readers who remember the views expressed in *The Social Order* both by a number of our esteemed contributors and by us, will have no difficulty in realizing that the point of view expressed in the above article is no more than a piece of special pleading on behalf of Gold Monopolist interests. It is untrue that Gold Standard has made international trade easier. The late Sir Henri Deterding and our esteemed friend Mr. Percy Tullock, of Monaco, have proved by documented evidence that the imposition of Gold Standard has in fact destroyed the internal economy of Oriental peoples, including India. Gold Standard has only made the few rich richer and it is the deliberate view of a growing number of modern economists that rehabilitation of Silver will both destroy the stranglehold of Bankers and restore economic equilibrium between the 'Haves' and 'Have-nots.'"

The average man does not realize the extent to which the problem here touched upon affects his own welfare, the welfare of our country and all humanity. Therefore, the landing of another lot of gold, valued at several million dollars, from the SS. Washington, shipped to our country from England when war was known to be inescapable, had for the man in the street only the interest of a news item. But according to *Business Week* the case presents implications of a serious nature:

"Each time gold comes here, it gives the Treasury a headache. The more gold this country gets, the less other nations have, and therefore the less interested they are likely to be in seeing full restoration of a free gold standard. But the Treasury can't stop buying gold, for then the bottom would drop out of the market for metal, and this country would immediately take a terrific beating on its hoard. So what it comes down to is that the Treasury must continue to buy gold at \$35 an oz. In so doing, this country is in effect exchanging goods and services for a metal which, when the war is over, may lose its present-day caste as the medium for settling international balances."¹

This is not at all a reassuring outlook. It is, in fact, a declaration warning the people of the world that they must bury their hope for stabilization of economic conditions. The gold, in possession of but a few nations—we hold 16 billion dollars worth of this metal, well over 60 percent of the world's available supply—cannot but prove another Hoard of the Niebelungen which proved a source of continued bitter strife until it was finally disposed of effectually.

¹) Loc. cit., Sept. 9, p. 11.

Our Little Trade War

COMPELLED by exigencies of a financial and economic nature, a number of countries have sought refuge in self-sufficiency or, as this return to mercantilism has been called, economic autarchy. This new departure has, on the other hand, caused the resentment of such countries as our own and Great Britain, although both nations have left free trade far behind. Nor should it be forgotten that President Hoover not merely preached self-sufficiency as a remedy for the results of our depression, but that he represented to the fullest extent possible the tariff policy of his party.

Considerations of this nature have not been sufficiently taken into account by the press of our country when discussing international affairs. But the ably edited *New Review*, published under Catholic auspices at Calcutta, India, as long ago as January of the present year commented editorially on the situation under the inscription "Cordell Hull versus Schacht." The following facts and arguments in the case were presented to the readers of the East Indian monthly:

"The Anglo-American Treaty has many sides, and liberal economists expatiate on them with prolix enthusiasm. What is less known is the twist which will make it a powerful weapon in the economic war against Germany. Both the United States and England have treaties with Germany which include the clause of the most favored nation. The Reich should normally get from the States the preferential tariffs granted to England. But—and there's the rub—the 1930 law on customs allows President Roosevelt to raise by half the duties on goods that come from a country bold enough to discriminate against America. And Washington takes it that the Third Reich is so discriminating, with its new practice of international barter.¹⁾ Barter permits the Reich to obtain on new markets what it would normally get from the States and to substitute its own goods on markets previously supplied by the States. If Washington keeps to this view about the German barter system, we shall see the economic war before the military venture."²⁾

Even last January, the editor of the *New Review* was confident that "the Anglo-American group will rally most countries against the lands which dream of autarchy." But whence this assurance? the editorial continues, and what it says in this regard is worthy of note: "Bankers will never resign themselves to barter methods, and democracies insist on economic co-operation through free trade." While we are not so certain of the truth of the latter contention, remembering our tariff history, we are confident that the statement regarding the bankers', or rather the international financiers' attitude, is absolutely correct. The reasons are not far to seek; barter generally adopted and organized on an international scale, would put a stop to one of the most lucrative methods of usury devised under the aegis of modern capi-

talism. The proof of this assertion may be found in any work on international loans not written in the interest of the money lenders.

The Golden International

THE influence over the press exerted by financiers was demonstrated on the occasion of the failure of the banking house of Mendelssohn at Amsterdam in August. Not a single newspaper of our country featured either the firm's shutdown or the sudden death of its senior partner, Dr. Mannheimer, at Paris. Silence of the press on this occasion also points to the influence the French government exerts on newspaper correspondents. Occurring at the time of an international crisis, the Mendelssohn failure reflects on the financial standing of France in the international money market. In a brief review of the affair, written by Dives for the financial page of *The New Statesman and Nation*, of London, the case is stated as follows:

"Acting as agents for the French and Belgian Governments, Mendelssohn and Co. had in recent years sponsored French loans to the tune of 400 million guilders, and last May took firm 150 million guilders of French Treasury notes renewable up to a maximum of six years. The firm's estimation of its ability to place French bonds in the Dutch and Swiss markets appears to have been over-sanguine, and its liabilities to creditors—chiefly banks in Amsterdam, Paris, Brussels, Switzerland and New York—total well over 150 million dollars. London finance houses do not seem to be involved to any appreciable extent."

What Dives does not reveal, we have learned from Swiss sources: The crash was brought on by the refusal of Amsterdam banks to extend further cash loans to Mendelssohn and Company on their collateral, the French bonds, which were a drug on the market. The hope that ultimately the banking firm's creditors will not sustain a loss rests on the ability of France to defrost the bond issues floated by this firm. In this regard Dives declares:

"According to a provisional valuation by the administrators, the firm's assets are not seriously short of that figure (150 millions); and the rehabilitation of French finances under M. Reynaud's direction guarantees that the bulk of the obligations held by the firm or, as collateral by its creditors, will eventually prove to be 'good.' The French conversion bonds will obviously require 'nursing,' but the creditors are almost all large concerns whose finances will not be gravely embarrassed by this temporary freezing of loans."

This is probably true; but it does not alter the fact that the golden international by aiding governments to pile on an existing Pelion of national debt an Ossa of obligations of a financial nature are contriving to hold the peoples of the world in a "paper-bondage." With the inevitable result of repudiation of public debts for reasons as valid as those claimed by by a number of our Southern States after the Carpet-Baggers had mortgaged them to the money lenders.

¹⁾ This, our, the American side of the controversy, must not be overlooked.

²⁾ Loc. cit., pp. 6-7.

CONTEMPORARY OPINION

There is need of a serious comparative study of revolution in Great Britain, the United States, France, Russia, Spain and elsewhere, for common influences undoubtedly exist to replace or to prevent Christian methods of rule, and to set up in their stead the secular, ultimately atheistic State, where man is treated as an individual, as an ant in an ant-heap, instead of a person, a member of the family and of other groups, whose first responsibility is to Almighty God.

The Catholic Times,
London

Rev. Dr. John Francis Cronin, economics professor at St. Mary's Seminary, Baltimore, told the National Catholic Social Action Congress that the New Deal is considering taxing savings deposits 6% annually in an effort to put more money into circulation and thus stimulate employment. Dr. Cronin looked upon the proposal favorably.

He said: "Maybe it's only a rabbit coming out of the hat, but the simplicity of the scheme intrigues me."

Your reporter and many other working people in the audience who make an honest effort to save a bit over and above their living expenses were not so intrigued with the proposal to tax their savings.

In replying to Dr. Cronin, your reporter said: "Saving is a virtue. Your tax is an attempt to penalize a virtue, and the result of your scheme would be a spendthrift society; for, what inducement do you offer to anyone to save, and to provide for their own welfare. Such a tax would have the effect of destroying private property, and hence cannot under any circumstances be tolerated by a True Catholic Economist."

DOROTHY E. BROEDER,
*The New Crusader*¹⁾

Have you noticed how careful, when he speaks of peace among the nations, Pope Pius XII is to underline social justice as a *conditio sine qua non* of true and lasting peace? He mentions always in the same breath peace between nation and nation and peace between the different classes which constitute Society—employer and worker: "peace the fruit of justice," and justice is something which has no limitations. Speaking to the Spanish nation the Holy Father said recently that he wished them a "strong and healthy national economy." In other words, Peace will not have come to take up her abode in Spain if she does not walk hand in hand with Justice. And it must be justice to all men—aristocrat and plebeian, employer

and worker. There is injustice in South Africa—cruel, devouring injustice; and as long as this condition of things lasts South Africa will be in danger. No man in his sound senses can bring himself to believe that the state of things to be found in our country today will last for ever—will last for half-a-century. It is against all the laws of nature.

MSGR. COLGAN,
in *The Southern Cross*,
Cape Town

Many families are finding a satisfactory way of life in the small town. It is possible to be happy on so much less. One may "have things"—may enjoy a reasonable measure of security and independence so much more easily than in a large city. One man I know bought a house and lot for less than \$400. Not a mansion, true, but a dwelling in fair condition, which some paint, bathroom fixtures and a bit of repair work will make a modern, attractive home. He has neither rent nor water bills to pay, just electricity (all he can use for \$1.25 per month) and what additional fuel he may need for cooking and heating. On the lot he has a large vegetable garden and space enough for 200 chickens.

I know a carpenter who will build a modern home in my town, small, but adequate and rivaling city homes in convenience and beauty, for less than \$1,500.

In the scramble after security, in the desire for individuality, and in the quest for happiness—happiness moving at a slow enough pace to be enjoyed—the small town seems one logical answer.

HARVEY JACOBS,
*The Small Town Comes Back*¹⁾

The distribution among the States and Territories of the \$38,000,000 available for the 1939-40 program of loans to tenants for the purchase of farms under the Bankhead-Jones farm tenant act has been announced by the Farm Security Administration. Congress appropriated \$40,000,000 for this purpose, but 5%, or \$2,000,000, was authorized for administration.

States receive apportionments from this fund in proportion to farm population and the prevalence of farm tenancy. Nebraska's apportionment is \$785,503, which the FCA estimates will make 87 loans at \$9,000 per loan.

Thus 87 tenant farmers in the state, out of a total of considerably more than 61,000, will be helped to purchase farms. Tenant farmers are being made more rapidly than that. The real cure for farm tenancy is to quit making tenants.

The Nebraska Union Farmer

1) Vol. 1, No. 3, p. 4. Detroit.

1) *Free America*, July, p. 16.

SOCIAL REVIEW

CATHOLIC SOCIAL ACTION

A Summer School of Catholic Action, designed for the benefit of young Catholic women who might wish to equip themselves for a fuller share in the active lay apostolate, was conducted in St. Charles College, London, by the Bishop of Lamus, Msgr. Myers. The following subjects were discussed:

(1) The spiritual background, the Liturgy, Apologetics, methods; (2) Modern Social Problems and the Catholic response; (3) Recent developments in psychology, and the apostolate, etc.

All Belgian Catholic Action groups have banded into one Common Front to fight filthy film displays. One feature of their campaign is an attack against the persons exploiting the cinemas which specialize in such shows. The first phase of the fight was focused on enlightening the judicial authorities.

A deception, practiced by American operators of movie shows, was proven to exist also in Belgium. The Public Prosecutor and the police raided a cinema in Brussels and seized its publicity material. This included photos of doubtful parts of the film on show, but which, in fact, were not exhibited.

Hull, in England, is to have a Catholic Action College this winter. The training will be given on strictly tutorial lines, the first subject being Christian Doctrine and the second, Catholic Social Principles.

Attention is also to be paid to the leakage problem. A committee is to deal with the school-leaving age question and the problem of defection from the Church among the young is to be thoroughly investigated. A recent meeting of the Council of Catholic Action reported that in the last year guilds had been formed for doctors, nurses and teachers and an apostolate of the Press set up. There was also an organization whereby C.T.S. box tenders could discuss books in demand and exchange experiences. Branches of the Legion of Mary and Young Christian Workers were in existence in some parishes as the result of the Council's action and others were contemplated.

A large number of priests representing many dioceses especially of the Middle West participated in the Summer School of Catholic Action for Priests conducted at St. Mary of the Lake Seminary, Mundelein, Ill., from July 17th to 28th. The first week was devoted to consideration of economic morality and organization, while the second was given over to a discussion of legislation and the new social order.

Special lectures were delivered on ownership, the corporation, labor unions, income, money and banking, the factory, social security, unemployment, rural problems, Government ownership, taxation, co-operatives and credit unions, prices, social justice, Communism, labor schools, the guild system, Jocism, the corporative system and similar topics.

Four classes were conducted each day. The faculty consisted of Rt. Rev. Msgr. Francis J. Haas and Rev. Raymond A. McGowan, both of Washington, D. C., Rev. John P. Monaghan, of New York, and Rev. Paul Tanner, of Milwaukee.

The Australian Catholic Truth Society celebrates its thirty-fifth birthday this month. Its father was the late Dean Hegarty, its founder the late Archbishop Carr. The first twenty years of its existence were a period of varying trial and hazard. In 1924, despite the heroic and untiring efforts of the executive, the society "was in debt to such an extent that there was a serious fear lest the society might be compelled to suspend its apostolic work." Fortunately, the gravity of the position was eased by the institution of an annual diocesan collection throughout Australia, which enabled the society to build up an Endowment Fund.

Under the counsel and guidance of the present president, Archbishop Mannix, Rev. Dr. Beovich, who became secretary in 1924, inaugurated a successful forward movement, which consolidated the society's work. A study of the annual distribution figures through the years reveals the steady progress of the work, and also the periods of depression and anxiety. Over 6,000,000 pamphlets, as distinct from catechisms and prayer books, have been distributed since the beginning.

This year's Social Study Week of France, held at Bordeaux, was dedicated to the discussion of that most important subject—*Class*. The key-note of the Week was struck by the Archbishop of Bordeaux, Msgr. Feltin, who protested against the inevitability of class warfare.

"In contrast with those doctrines which predict inevitable class war," said the Archbishop, "the Study Week concerns itself with defining the idea of *class*, in describing the manifestations of class differences in the social body and in showing that, far from being committed to a fratricidal struggle, the different social classes are called upon to understand one another, and unite in the national body, in the body of humanity, in the Mystical Body of Christ . . ."

Eugene Duthoit spoke on the problem of class distinctions in the national community and the human order. This speaker pointed out that though it was true that "movement from one class to another has become, through the laws and manners at present in vogue, singularly easy," class distinctions are still very strong. Union among the classes can be achieved by national danger, but only lastingly when the proletarian state, the state of non-possession, is abolished.

PERSONALIA

Having referred to Msgr. John A. Ryan as "A Warrior for Justice," Mr. Sommerville, writing in the *Catholic Record*, of Toronto, speaks of "the marvelous tribute" tendered the subject of his editorial at the dinner in Washington on the Monsignor's seventieth birthday. Continuing, the article declares:

"The dominant motive was admiration for a man of extraordinary intelligence and unflinching courage who has devoted a long life time of industry to the service of the community, especially the poor and downtrodden. Much has been said about a 'brain trust' at the service of the White House, and without claiming any inside knowledge we venture the suspicion that, all in all, President Roosevelt trusts the economic advice of Msgr. Ryan as much as that of any expert in the land. Whether the President sees quite eye to eye with him in everything is an interesting matter for speculation. Msgr. Ryan holds a theory of economics which is highly disputable, that

there is too little spending and too much saving, that with less capital there would be more prosperity. With his customary forthrightness Msgr. Ryan reaffirmed his theory at the Washington dinner. American Catholics are not given to debating with each other. Those who disagree with Msgr. Ryan keep silent, just as those who disagree with Father Coughlin keep silent."

THE GRAND ORIENT

The speeches delivered at the Olympia meeting of the Grand Lodge of England, conducted in August, were notable for their insistence, underlined by a leader in *The Times*, of London, that English Freemasons have no connection with other societies which "by associating themselves with political actions, have undoubtedly been responsible for the attacks on Freemasonry as a whole in certain countries abroad."

It was also laid down by Lord Harewood that "the principles of English Freemasonry could never allow its adherents to act subversively against the system of Government of the country whose subjects they were or under whose protection they lived."

"The importance of these deliberate utterances," the *Catholic Times* believes, "lies in the condemnation of Masonic bodies at home and abroad which are known to be anti-religious and subversive, their activities being a political factor which is too little discussed in this country."

JUVENILE CRIME

Like epidemics, the moral evils resulting from an acceptance of false doctrines spread to the ends of the world. Serious concern is being occasioned in Sydney by the disclosures in the annual police report, which show that juvenile crime is increasing in that city. It is stated that many of the youthful offenders are displaying remarkable intelligence and capability together with a most thorough capacity for organization in planning and executing their crimes. And they are not hesitating to employ physical violence where the occasion arises.

A well-known Sydney speaker has pointed to parental neglect as one of the chief causes of the trouble, the broken home being the most tragic contributing factor of all. But the tragedy of the broken home traces to a faulty moral outlook, and this in turn cannot be considered as apart from the atmosphere of the school, which exercises so profound an influence not only in what it teaches but in what it fails to teach.

COMMERCIALIZED MASS RECREATION

Mr. J. B. Priestley gave a lively description of a modern "holiday camp" in the *News Chronicle*, of London, the other day—lively and yet a little alarming to those who see in mass production one of the present-day dangers to civilization. Here is a small town of chalets, two or three miles outside Skegness, in which several thousands of people can be housed. "They are given four meals a day in enormous dining halls." Between meals they are entertained as lavishly as they are fed, and no one need spend an idle moment till bed-time.

Programs and time-tables are arranged for every day of the week. Mr. Priestly quotes the time-table for Sunday, once known as the Day of Rest. "8:30—Breakfast. 9:15—Coach leaves for Roman Catholic Service. 10:00—Keep-fit Class. 11:00—Divine Service. 12:00—Boxing Instruction and Kiddies' Play. 1:00—Lunch. 2:15—Community Singing; Day Pool. 2:30—Organ Recital, Empress Ballroom; also, at the same hour, Bathing Beauty Parade, Knobbly Knees Competition, Chariot Racing, Swimming and Diving and Figure Skating Exhibition. 4:00—Tea Dance. 5:15—Figure Skating Exhibition. 5:30—Organ Recital. 7:00—Dinner. 8:15—'Our Concert.' 9:15—Dancing in Prince's Ballroom. 11:30—Good-night Campers." The other days of the week are apparently still more strenuous.

INSTALLMENT BUYING

The percentages of automobiles sold on the installment plan, and subsequently repossessed because the buyers failed to keep up the payments, were larger in 1938 than ever before. This was true not only in the cases of new cars, but also in those of used cars. The data are taken from the recent report of the National Association of Sales Finance Companies giving the composite experience of sales finance companies and of automobile dealers.

For reasons which the Cleveland Trust Company's *Business Bulletin* considers not at all obvious the Canadians seem to manage these matters rather better than we do. The average sales prices are a little higher there than they are here, and the percentages of repossessions are lower, and the losses resulting from them are smaller. "One cannot help wondering," the *Bulletin* adds, "whether the prevalence of relief benefits and bonus payments may not be operating in this country to make our people less careful than they used to be about assuming obligations, and perhaps less cautious than our neighbors to the north of us."

EDUCATING FOR CO-OPERATION

The program of the Educational Institute of the Nebraska Farmers Union, conducted at Niobrara State Park, Neb., in the week of August 27th to September 2nd, provided for the following addresses at the evening sessions:

Sunday—John D. Reynolds, Niobrara, director for the Seventh District, welcome to the institute on behalf of the Nebraska Farmers Union.

President of the student co-operative association, response.

The Rev. C. F. VanMetre, David City, "The Moral Significance of the Co-operative Movement."

Monday—Morris Erickson, Jamestown, N. Dak., member of the board of the National Farmers Union, "Where Do We Go From Here?"

Tuesday—H. G. Keeney, Omaha, president of the Nebraska Farmers Union, "The Farm Problem Young Farmers Must Face."

Wednesday—Addah Jane Ludden, Kearney, book review, "The Lord Helps Those . . ." by Bertram Fowler.

Motion picture, "The Lord Helps Those Who Help Each Other," showing the co-operative activities in Nova Scotia described in the book "The Lord Helps Those . . ."

Thursday—Henry Negley, Omaha, educational director, Nebraska Farmers Union, "The Farmers Union," illustrated.

Friday—L. S. Herron, Omaha, editor, *Nebraska Union Farmer*, "Co-operation Does the Job."

A similar program of evening lectures had been arranged for the Institute previously and was conducted at Chadron State Park.

WAGE AND HOUR LAW

Sanford Lerner, of the Crown Trousers Co., of Philipsburg, Pa., and Standard Trousers Co., of Buchanan, W. Va., was sentenced to six months in jail by Federal Judge Baker recently, but sentence was suspended upon condition that Lerner make restitution of \$3,152 in wages to employees due them under the Fair Labor Standards Act of 1938.

The new law has "teeth" in it, judging by recent fines and jail sentences. The National Industrial Recovery Act lacked "teeth" and proved ineffective.

MEDICAL SELF AND MUTUAL HELP

The first real step away from legal compulsory socialized medicine in California has just been taken by the California Physicians Service, backed by the State Medical Association, with formal extension of low-cost medical service to 19,000 members of the California State Employees Association. With "many other" employee groups preparing to sign up, the physicians hope for a success quick enough to convince the Olson Administration before another legislative session that its compulsory health insurance program is unneeded.

Hence they have made eligible any group whose members earn \$3,000 a year or less at a monthly fee of \$2.50, which will provide for a year of medical and surgical care and twenty-one days of hospitalization.

Thus the medical profession seems to be imitating something it formerly frowned upon. Five years ago the judicial council of the Los Angeles County Medical Association expelled Dr. Donald E. Ross and Dr. H. Clifford Loos for "unethical practice," which consisted of providing group medical service for \$2.50 a month. The California State Medical Association upheld the expulsion, but the American Medical Association reinstated the two physicians.

TRUCKING OF FARM PRODUCTS

Almost a fourth of the trucks plying the highways are carrying farmers' products and agricultural commodities, if spot surveys from 14 widely separated States are a reliable indication of the national total. "Most of the farmers who were surveyed on these markets expressed astonishment that anyone should question their use of trucks as opposed to other means of transportation," reported Cornell University in a study on marketing in the New York Metropolitan area. "The general attitude of these growers seemed to be that there was no other practicable means of transportation for them to use."

As striking as survey findings have been the observations of the changing pattern of agricultural relation to industry under the influence of highway movement. An example was noted by Thomas H. MacDonald, Chief of the U. S. Bureau of Public Roads, in recent testimony before a House Appropriations Committee. A packing plant, located in a small Minnesota town, he pointed out, "has become a national packing institution on the basis of the truck and the highway." And in Iowa, areas 25 and 50 miles around packing plants are covered daily by trucks to obtain hogs and cattle direct from the farms.

"The movement of raw materials to distant locations for processing, which was common in an earlier stage

of our economic development," he said, "tends to give way to more numerous shorter movements, as the processing industries are brought closer to points of original production, and vice versa."

UNDERNOURISHMENT WIDESPREAD

For three years a committee under the chairmanship of Earl de la Warr has examined the facts about nutrition in the British Empire. The results of the investigation are of an astounding nature and afford new proof of the shortcomings of the existing economic system, operating under the protection of governments acting in the interest of profiteering capital. The Committee arrived at the following conclusions:

"After studying all the reports submitted by Colonial Governments and all the other available material, we have no doubt at all that there are few parts of the Colonial Empire where the diet of the majority of the population is at present anything like sufficient for optimum nutrition. Diets are frequently insufficient in quantity and still more frequently insufficient in quality.

"This must result not only in the prevalence of specific deficiency diseases but in a great deal of ill-health, lowered resistance to other diseases and a general impairment of well-being and efficiency. There is, in our minds, no doubt whatever that these conclusions are correct."

FINANCE CAPITALISM

Addressing a meeting of the newly-established British People's Party, Lord Tavistock, having referred to the system of international finance, said the hand of usury was everywhere. The present Government tolerated currency speculation and currency buying. They had no unemployment policy worth a tinker's curse. It was a terrible fact that the Government could not stop re-armament because it had no policy to deal with the unemployment that would ensue. To-day's greatest need was an international economic conference, but the road to that was absolutely blocked if the Government remained as it was.

Another speaker, Mr. B. Green, declared on the same occasion, they could not separate the policy of poverty from the question of money power and they could not separate the question of war from the money power. Money power to-day was supreme and its propaganda rather hid it. The Press and the political party system to-day were in the power of money. One per cent of the community owned over half the wealth of the country and could do what it liked.

PATENTS

Patents give inventors exclusive rights to their inventions for 17 years, and the importance of patents is indicated by the fact that 92,018 of them were sought in the U. S. last year. President Roosevelt has complained, however, that patents have been used to retard progress.

Congress, therefore, has been considering revision of patent laws, and the federal monopoly committee recently recommended action to speed up patent-law administration, make patents more of a stimulant to private initiative, and prevent use of patents to restrict trade.

HISTORICAL STUDIES AND NOTES

NOTES ON JOHN BERNARD STALLO

TO find a distinguished German American, well known to the Liberals of the Civil War period of our history, mentioned by two men whose intellectual and political orbits were so far apart as those of Henry Adams and Lenin, comes as a surprise. Both men knew and refer in their writings to the jurist and physicist John Bernard Stallo, of Cincinnati. The author of the *Confessions of an American intellectual* who, in spite of earnest endeavor to accomplish his education, was not privileged to hear the *lege tolle*, reveals the physicist Langley of the Smithsonian had "early put into Adams' hands the 'Concepts of Modern Science,' a volume by Judge Stallo, which had been treated for a dozen years by schools with a conspiracy of silence such as inevitably meets every revolutionary work that upsets the stock and machinery of instruction." But "Adams read and failed to understand; then asked questions and failed to get answers."¹ Nevertheless, he repeats in another chapter of the book: "Stallo had been deliberately ignored under the usual conspiracy of silence inevitable to all thought which demands new thought-machinery."²

Twice more does the autobiography refer to Stallo. Having taken up the "Grammar of Science," by Carl Pearson, the man in search of an education was led to admit: "Adams could see in such parts of the 'Grammar' as he could understand, little more than an enlargement of Stallo's book, already twenty years old." And continuing his discourse on the intellectual confusion which he had sought to penetrate and overcome, Henry Adams states: "The fact was admitted that the uniformitarians of one's youth had wound about their universe a tangle of contradictions meant only for temporary support to be merged in 'larger synthesis,' and had waited for the larger synthesis in vain. *They had refused to hear Stallo.* (italics ours) They had betrayed little interest in Crookes . . ."³

The title of Stallo's volume is, however, misquoted by Adams; he had in mind "The Concepts and Theories of Modern Physics," published in 1882 at New York. A German translation came out in 1901 and it is said by the late H. A. Rattermann, the German American historian and Stallo's life-long friend, the work had appeared in several other languages, among them one in Russian. It is not impossible that Lenin obtained his knowledge of Stallo from the Russian version of the book, although the editors of his "Selected Works" in English refer to the edition bearing the London imprint

of 1882. It is the Russian's treatise on "Materialism and Empirio-Criticism" contains these references to the German American's book:

"Such works as Duhem's 'Theory of Physics,' or Stallo's 'The Concepts and Theories of Modern Physics,' which Mach particularly recommends, show very clearly that these 'physical idealists' attach the most significance to the proof of the relativity of our knowledge, and that they are in reality vacillating between idealism and dialectical materialism. Both authors, who belong to different periods, and who approach the question from different points of view (Duhem's specialty is physics, in which field he has worked for 20 years; Stallo was an erstwhile orthodox Hegelian who grew ashamed of his own book on Natural Philosophy, written in 1848 in the old Hegelian spirit), energetically combat the atomistic mechanical conception of nature, etc., etc."⁴

Having stated it to be "indeed undeniable the old materialism did suffer from such a defect," as that pointed out by the two physicists referred to, Lenin declares Engels, on the other hand, had "reproached the early materialists for their failure to appreciate the relativity of all scientific theories, for their ignorance of dialectics and for their exaggeration of the mechanical point of view. But Engels (unlike Stallo) was able to discard Hegelian idealism and to grasp the great and true kernel of Hegelian dialectics. Engels rejected the old metaphysical materialism for *dialectical* materialism and not for relativism that sinks into subjectivism."

Lenin has other references to Stallo and also a quotation from his 'Concepts and Theories'; but it is not necessary to mention them. The passages quoted are of particular interest, on the other hand, because Stallo, descended from a line of Catholic school teachers, after his arrival in Cincinnati taught in the parish school founded by Father Henni, the first Bishop and Archbishop of Milwaukee, while ultimately the talented young German both pursued his studies and taught at St. Francis Xavier College in the same city. It was there, we can declare with the assurance derived from family tradition, he laid the foundation of his knowledge in physics. Rattermann declares, in what is so far probably the best biography of Stallo,⁵ that the noted jurist was never guilty of attacks on religion and the Church and that he retained the respect of Catholics although they deplored his defection. It is improbable that he returned to the Church, although he spent his declining years in Italy; first as Minister Plenipotentiary of the United States at Rome and ultimately, having retired into private life, at Florence.

F. P.K.

1) The Education of Henry Adams. Boston, 1918, p. 377.

2) Loc. cit., p. 449-450.

3) Loc. cit., p. 452.

4) V. I. Lenin, Selected Works, Vol. XI, p. 362.

5) In the 12th vol. of Rattermann's Collected Works, Cinc., 1911, pp. 11-54.

FORGOTTEN PARTICIPANT IN THE TRAGEDY OF MAXIMILIAN, OF MEXICO

A FIGURE of some importance in the tragedy which enveloped Maximilian of Habsburg and his consort, the Belgian Princess Charlotte after their arrival in Mexico seems to have sunk into complete oblivion. We refer to a priest by the name of Fischer, whom the Liberal and anti-clerical Johannes Scherr (1817-1886), professor in the University of Zurich, accuses of having contributed largely to the errors committed by the unfortunate Maximilian I. as Emperor of a country occupied by foreign troops, doing the bidding of the international money lenders.

However, what this writer, one of the leaders of radical Democracy in Germany a hundred years ago, wrote on the subject in his hastily produced book on "The Tragedy in Mexico," published in 1868, has been ignored by the author of the scenario of the much discussed and criticized film, *Juarez*. No priest is shown in this picture among the entourage of the Emperor.

Evidently the producers of the film did not know what to do with the German priest, a man not easily overlooked. The late Admiral Raphael Semmes, of the Confederate States navy, famed as the commander of the *Alabama*, was more than merely favorably impressed by the personality of the forgotten priest. Both while crossing the ocean from Europe, after the *Alabama* had been sunk by the *Kearsarge*, and while awaiting an opportunity at Havana for a chance vessel to Matamoras in Mexico, there being no regular packets, the celebrated Southern raider spent some time in the company of Fr. Fischer. It is in his "Memoirs of Service Afloat During the War Between the States," Semmes refers to his meeting and acquaintance with the individual who played a role in the Mexican tragedy. The account says:

"This enforced delay was tedious enough, though much alleviated by the companionship of a couple of agreeable fellow passengers, who had embarked with me at Southampton, and who, like myself, were bound to Matamoras. One of these was Father Fischer, and the other, Mr. H. N. Caldwell, a Southern merchant. Father Fischer was a German by birth, but had emigrated in early youth to Mexico, where he had become a priest. He was a remarkable man, of commanding personal appearance, and a well-cultivated and vigorous intellect. He spoke half a dozen modern languages—the English among the rest, with great precision and purity—and both Caldwell and myself became much attached to him."¹⁾

Admiral Semmes, whose book was published in 1869, continues his account by referring to the position Fr. Fischer occupied in Mexico during the brief reign of the Austrian Archduke:

"He afterwards played a very important role in the

affairs of Mexico, becoming Maximilian's confessor, and one of his most trusted counsellors. He was imprisoned for a time, after the fall of the Empire, but was finally released, and has since made his way to Europe, with important papers belonging to the late unfortunate monarch, and will no doubt give us a history of the important episode in Mexican affairs in which he took part."²⁾

Fr. Fischer evidently never published an account of the Habsburg tragedy in Mexico, as Semmes expected him to do. It remains for us to discover the opinions regarding this priest arrived at by historians more objective in their judgment than the uncritically prolific and prejudiced Johannes Scherr.

COLLECTANEA

FURTHER information regarding the "Fr. Miethinger" referred to in this column on a previous occasion, has been supplied by Rev. Maurice Imhoff, O.M.C., Pastor of St. Mary's Church at Nassau, N. Y., who writes us:

"On page 351, February issue, you refer to Fr. Miethinger. May I add to the information published by you about this priest the following historical data:

"He was Pastor of St. Mary's (German) Church, Nassau, New York (Rensselaer County) from September, 1857, to July, 1861. He never signed his name 'Miethinger,' but always either Miettinger, G. Miettinger, or Gustav Miettinger."

Fr. Maurice states the village of Nassau is fifteen miles distant from St. Lawrence Church at Troy, N. Y. Hence Fr. Miettinger evidently was Pastor of St. Mary's Church at Nassau at the time of the founding of the parish at Troy, to which the information published in the previous issue refers. It appears more than merely possible that he resigned from the pastorate at Nassau to act as chaplain to the New York regiment which he served during the campaign in the Peninsula.

The signatures, to which Fr. Maurice points, are found in the Baptismal, Marriage and Death Records of St. Mary's Church at Nassau. Miettinger is evidently the correct spelling of this priest's name; it is the one found also in Fr. Reiter's Directory.

The spirit of Kolping was evidently active in the Society founded in Racine, Wis., by some of his disciples eighty years ago. One of its members wrote to the *Wahrheits-Freund*, of Cincinnati, on Nov. 8, 1860, that the *Gesellenverein* a fortnight earlier had bought the entire equipment, including the press of the Republican *Volksblatt*, of Racine, for which they had paid \$400. With the intention, the account continues, of publishing in the near future an independent paper under the title *Racine Volksfreund*.

"Thus far," continues the unnamed member of the Racine Kolping Society, "there existed two German political papers here, one Democratic and the other Re-

¹⁾ Loc. cit., Baltimore, 1869, p. 791.

²⁾ Ibid.

publican. But their extreme political and religious views have caused their ruin. In consequence, the German citizens of Racine have requested the local Catholic Journeymen's Society (Kolping Society), which has acquired a fine reputation because of its solidity, to found a neutral paper and generous assistance has been promised. The Kolping Society has paid \$100 on account of the 24 cwt. of type and the almost new press; to pay the balance will not be difficult under the terms of the very reasonable purchase price. The editor, compositors and printers, all of them, are members of the Kolping Society. On the Feast of St. Joseph, the Patron of the Catholic Journeymen's Society, we shall publish a Catholic Journeymen's Journal. Rev. Fr. Kolping recently sent us a long and very generous letter, telling us that our Society for the last year and a half had been affiliated with the 260 European societies."¹)

This attempt by the Racine Society to found a paper accords well with Fr. Kolping's own efforts. The great social priest edited and published the *Rheinische Volksblätter* and extant volumes prove him to have been a publicist of unusual ability. The "Political Diary," an outstanding feature of his weekly publication, as well as individual articles of a political nature, reveal the founder of the Kolping Society to have been possessed of deep insight into the operations and secret machinations of European political affairs.

Teutopolis is a name to conjure historical reminiscences with. Few other villages in Illinois of its size have a more interesting history than this community, founded by Catholic Germans who had organized the German Land Company for the purpose of establishing a colony somewhere west of the Wabash river. Ten thousand acres, located in Effingham county, were purchased by its representatives in the summer of 1838; the plat was recorded in the Superior Court at Cincinnati, Ohio, where the members of the corporation resided, on September 21, 1839. In the fall of 1838, a drawing had been held in the same city and farm land, the town lots, and garden lots allotted to the individuals contemplating the founding of a new community in Illinois.

The souvenir program, issued on the occasion of the centennial of these events, observed on September second to fourth, relates how the village of Teutopolis came by its name:

"After the land had been distributed by lot, the question of the name to be given the new settlement was next taken up. The following names were proposed: New Cincinnati, Covington, Newport, Sebastopol, Muenster, Hanover, Germantown, and St. Peter. The names Hanover and Germantown seem to have been most acceptable, but the postal authorities at Washington informed the members of the Company that these names had already been adopted by settlements in Clinton County, Illinois. Thereupon it was decided by a majority of votes to call the new settlement ST. PETER. The Rev. William Pischbach, a member of the Company, however, or as Rev. Anselm Puetz, O.F.M., learned from Mr. Clement Uptmor I, the Rt. Rev. John B. Purcell, Bishop of Cincinnati, proposed the name *TEUTOPOLIS*. The members were reluctant to adopt this 'strange' name; but when they

were told that it signified 'City of Teutons, or Germans,' they were satisfied and adopted it in place of that of St. Peter."

A demographic survey of this Catholic community, now a hundred years old, intended to ascertain how the people have fared socially and economically since that time, what part of the land acquired by the men of 1838 has remained in the families of the original settlers, the extent of its incumbrance, etc., would prove of value for the student of social history.

Among German folk writers of the 19th century none exercised a more far-reaching or salutary influence than the Bavarian priest Christoph v. Schmid. Like the writings of Alban Stolz, Schmid's tales found readers also among non-Catholics. Hence, his writings ran through innumerable editions for almost a century. And not in Germany alone.

The C. V. Library of German-Americana contains many copies of Schmid's stories printed in our country. Among the books formerly in the library of St. Gertrude's parish at Krakow, recently received by us, there were discovered American reprints brought out by no less than four publishers in the fifties and sixties of the last century. The Catholic firm of Kreuzburg & Nurre, of Cincinnati, brought out "Die irländische Hütte," in 1855; J. M. Hoffmann & Bro., of Pittsburgh, published, evidently early in the sixties, "Three Interesting Stories for Children and Friends of Children, by the Author of the Easter Eggs," who was no other than the distinguished pedagogue, Schmid, while William Radde, of New York, in 1862 put Schmid's story "Fernando" on the market. But we know all of these publishers to have printed other tales by the same author, as did Benziger Bros., Schäfer and Konradi, of Philadelphia, and others. Moreover, the Pittsburgh firm intended these booklets for premiums, to be given to "diligent pupils." The one referred to sold at \$4.00 a hundred.

The humble Christoph v. Schmid (1768-1854), who labored so zealously in the cause of education and reading adapted for children and plain folks, threw bread on the water to an almost unparalleled extent. According to the "Lexikon für Theologie und Kirche," Schmid's writings "enjoyed a circulation among the young and the people to a greater extent than any other German classical writer." His works were translated even into Arabic, Turkish, Japanese, Chinese and many other languages. As late as 1931, there was published at Paris "Les contes de Schmid, illustrées par Louis Maurin."

Let us add that all of the several hundred books we received from the old parish library at Krakow were well thumbed, showing they had been read and re-read, perhaps by the members of several generations.

¹) *Wahrheits-Freund*, Cinc., Dec. 6, 1860, p. 185.

THE CENTRAL VEREIN AND CATHOLIC ACTION

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 The Executive Committee consists of the Officers, the Trustees, the Committee on Social Action, the Presidents of the State Branches, and the following members-at-large: T. J. Arnold, Little Rock, Ark.; John P. Pfeiffer, San Antonio, Tex.; Frank Saalfeld, Gervais, Ore.; Frank Stifter, Carnegie, Pa.; Joseph J. Schumacher, Los Angeles, Calif.
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 Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 28 Tilton St., New Haven, Conn.
 The C.B. & S.J. is indexed in the Cath. Magazine Index section of *The Catholic Bookman*.

Why Are We Indifferent?

FOUR years ago the C. V. adopted a resolution at its national convention pledging support to the Maternity Guild Movement. The proposition drafted on that occasion reads in part: "As the Guild is intended to bestow spiritual and material blessings upon the entire family, it becomes the sacred privilege of the men of the Central Verein to participate in the introduction of the Guild into all our branches." It was further stated the organization would assist "the local units of the N. C. W. U. with their advice and counsel," and that the members would "support the project financially as members of one of the classes."

Regrettably, however, the majority of our State Branches have given little heed to the request they co-operate with the N. C. W. U. in the promotion of this endeavor. All too many apparently believe the undertaking is only for women, while "the men's Branches have their own problems," as one group phrased it. In

reply, we might ask whether the sin of contraception is exclusively a woman's sin? Are our married men immune from this temptation? Moreover, the Guild has a second objective, viz., aid to Christian education. Simply stated, the Guild seeks to counteract the evil of contraception, to reverence the dignity of parenthood and to build up the Mystical Body of Christ. As such it should command the support of all, Catholic men as well as women. Despite an intensive campaign of propaganda, however, there are only 24 Catholic Guilds operating in our country today.

One of the more active of these units, the Guild of Our Mother of Perpetual Help and Saint Gerard, at Lima, O., has a majority of men in the various offices of the organization. Eight of the 12 offices in the Guild are held by men of the parish, although the electors were predominantly women.

During the Guild's first year of operation 20 family members received aid, as did one deserving poor couple.

TOWARD A CORPORATIVE ORDER

THE volume, only recently from the press, "The Pope's Plan for Social Reconstruction, A Commentary on the Social Encyclicals of Pius XI," by Rev. Charles P. Bruehl, Ph.D., has been granted such remarkable commendation that it seems unnecessary for us to add anything thereto. Instead, we shall refer to the book frequently in the future, with the intention of stimulating interest in its twenty-nine chapters, devoted to the discussion of as many fundamental problems of a social and economic significance.

Readers of this column will be particularly interested in the nineteenth chapter, having to do with Christian Corporatism, for the understanding of which the first eighteen chapters, constituting over 200 pages of the book, furnish a solid basis. Having, *inter alia*, posed the question "What is Right?," Dr. Bruehl continues:

"It has been said that the portion dealing with the restoration of vocational groups constitutes the heart of the Encyclical, 'Quadragesimo Anno.' This is true, for it is only a society vocationally organized which verifies the Catholic social ideal and renders permanent and effective whatsoever is done for social betterment. Until we have a Corporative State which organizes the social groups according to the function they perform and integrates them in a hierarchical whole the aim of which is the common good, there can be no co-operation, no real order, no genuine social service, no stability and no general prosperity which can be shared by all in varying degrees according to the dictates of justice. Only an organism, or what on the human and rational level corresponds to an organism, can at once provide adequately for the whole and for the parts. Corporatism, therefore, is the only solution of the social question, since corporatism makes social service possible without destroying the individual (as does happen in Communism) and without the use of compulsion (as would be the case in every form of dictatorship)."¹

It is indeed true, as the author of these state-

1) Loc. cit., N. Y., 1939, p. 217-18.

ments declares: "Thus, we can understand why Pius XI, as it were, goes out of his way in his Encyclical on Communism to stress the need of vocational groups, incorporated in the structure of society, as the only way out of social strife and economic misery."

YOUTH MOVEMENT

ALTHOUGH numbering only 10,000 out of a total population of 250,000, the Catholic inhabitants of Croyden, England, now have a Catholic bookshop, thanks to the efforts of a group of energetic young students of the papal encyclicals. At first the group sold Catholic papers in the streets and then opened a bookshop in the heart of the city.

Rent of the store is paid by contributions of friends, while volunteers serve as clerks from 10 o'clock in the morning to 8 o'clock in the evening. The project is supported by the priests of the district and has met with a ready response by the Catholic population. A good trade is done in second-hand as well as new books.

A similar project has been inaugurated in our country, at Grand Rapids, Mich. The Youth Commonwealth of that city is starting a lending library. Proceeds of a field day sponsored recently by the local policemen were turned over to the Commonwealth for this purpose.

Still another endeavor engaging the attention of young Catholics is the campaign against illicit moneylenders being conducted by the Catholic Young Men's Society of Northern Ireland. The secretariat of the organization has appointed a moneylending committee, prepared to advise, without charge and in strict confidence, upon cases where a person is in difficulties with loan sharks or for the benefit of those seeking information on the subject.

The society advises Catholics not to have anything to do with moneylenders, if possible, and not to borrow for vacation expenses, clothing, or other items not absolutely necessary.

* * *

Certain tendencies in the life of our nation have made for feministic traits of character in our young people. That the notorious Child Labor Amendment classifies all youth up to 18 years of age as "children" is characteristic of the attitude referred to. The apparent lack of willingness on the part of so many individuals of the present generation to assume responsibilities is due largely to an education guilty of the neglect of inculcating in the child and youth the conviction that "life is real, life is earnest" and by no means a "May Day" of sentiment and pleasure.

It is but one step from this preamble to the excellent counsels expressed by Rev. M. D'Arcy, S.J., in the following sentences:

"One of the problems of modern education is to correct over-sentimentalism and indulgence. It is incumbent on Catholics to think out a scheme in which an intelligent and rational hardness will reappear. Courage and arduous effort, and all the positive virtues which

cluster round the Christian ideal are the weapons with which Catholic youth can conquer the world now."

Unless education is so corrected, our efforts to renew all things in Christ will not avail. All too many members of the present generation, not the younger set alone, are subjects of the monarchy of sensuousness. The prevalent appetite for music and dancing is but an emanation of this tendency. It is well to remember that, according to the testimony of history, the decay of great nations reflects their ethical and moral standards and the influence on both the luxuries and pleasures they indulged in.

* * *

Information regarding the C. V. youth movement and copies of the "Guide for the Training of Catholic Youth for Catholic Action" were sent upon request to the Leaders' Training Course conducted early in summer at Camp Pere Marquette. Rev. George M. Nell, of Effingham, Ill., reported that the material was used to good advantage by the some 200 young people enrolled.

Later in the summer a course on Parish Organization was held in conjunction with the Green Bay, Wis., Diocesan Summer School, where again the material supplied by Rev. Edward A. Bruemmer and the Central Bureau was used. It served as the basis for three sessions, including those devoted to the correlation of youth activities in urban and rural parishes.

* * *

Local Branches and district leagues affiliated with the C. V. are asked by Rev. Edward A. Bruemmer in his monthly communication to friends of youth to consider the possibility of providing scholarships for young Catholic men. A plan of this nature has been successfully carried out by the Polish National Alliance.

The activities letter emphasizes the greater importance of spiritual and intellectual pursuits over physical, recreational and civic activities in the development of lay leaders. Among suggestions for the month are the study of the Central Bureau leaflet, "Always the Few," and the principles of Federal socialized medicine.

The uses to which the activities letters are being put and the need they fill are illustrated by the recent experiences of Rev. George F. Strassner, O.S.B., in Fort Worth. Fr. Strassner reports that the October activities letter served to answer a question asked in a local Catholic youth meeting, and further that a study club the majority of whose members have had some college training has decided to take up the problem regarding Catholic philosophers raised in the letter.

* * *

During the month of August Rev. Edward A. Bruemmer, of Jefferson City, Mo., 2nd vice-president of the C. V., conducted a series of radio programs over a local broadcasting station. The program, presented every Sunday afternoon, is known as the "Friendly Hour."

The first of Fr. Bruemmer's addresses was devoted to the youth problem. Pointing out some of the difficulties confronting young people at the present time, the speaker discussed a number of solutions and indicated the basic features of the C. V. youth program.

CO-OPERATION AND CREDIT UNIONS

IN recent issues of *The Southern Cross*, of Cape Town, Fr. Bernard Huss, R.M.M., who labors so indefatigably for the welfare of the natives in the Union of South Africa, discussed the efforts to introduce the Co-operative Movement to the people of aboriginal stock, sponsored both by missionaries and government officials. With the intention of pointing to an error the members of Credit Unions are apt to fall into, Fr. Huss quoted the following paragraph of the Constitution of the Raiffeisen Society, as written by its founder:

"The Society aims less at obtaining business profits than the strengthening of the economically weak and the furtherance of the intellectual and moral well-being of its members."

And continuing, Fr. Huss declares significantly:

"But just here is, and will be perhaps for a long time, one of the greatest difficulties which the missionary will encounter in this work. In forming such associations as thrift clubs, credit societies and even farmers' associations Natives think and speak nearly only of making money, not by production, but just making more money with money."

Unfortunately, the tendency referred to makes itself felt also in Parish Credit Unions of our country. But, as Father Huss remarks,

"Raiffeisen societies and similar institutions are not money-making machines, as Natives are only too fond to believe, but essentially Christian institutions for exercising charity and for supporting the weak, for serving God in His poor."

"It was Raiffeisen who, for the first time in economic history, so emphatically stressed the need of the old Christian synthesis, of considering all aspects or departments of human life (spiritual, moral, intellectual, social, economic, physical) together or as most intimately connected, and not any one, e. g., the economic, as divorced from the others."

It is the opposite concept, which dominates today, the Church condemns as an expression of modern laicism, the exclusion of spiritual and ethical considerations from business, politics, statecraft, etc.

* * *

To unite various co-operative efforts for the purpose of conducting them under one head offends against sound and tried co-operative policy. On a recent occasion, an Indian co-operator, Mr. Ramadas Pantulu, warned those attending the Bombay Divisional Co-operative Conference against what he called "multi-purpose societies." The speaker cited, as a warning example, the experience of a number of Raiffeisen societies in Germany which, because they had succeeded so well, were tempted to add trading activities to their program. Mr. Pantulu declared:

"Raiffeisen himself strongly advocated the taking up of the activities of the creameries by credit societies. But opponents of Raiffeisen, like Haas and others, successfully stemmed the tendency of co-operative credit

organizations branching out into other lines of activity, especially trading. Later experience of German co-operators has shown that many of the credit banks which engaged themselves in a multiplicity of such activities came to grief."

In closing, the speaker declared against "ordinary co-operative credit banks extending their sphere of activities to trading." The purchasing and selling of commodities were best discharged, he said, by separate co-operative organizations.

THE C. V. AND ITS BRANCHES

Post-Convention Comment

COMMENT on the San Francisco convention of the C. V. by the press, both secular and Catholic, was widespread in the days immediately preceding and following the meeting. The local press committee discharged their obligations well, as all meetings were featured in the newspapers of the west coast and many articles found their way into far-flung areas by means of the press services.

But it was the editorial comment of different papers revealed the true attitude of the press toward the C. V. A pertinent example is the article published in the San Francisco *Examiner* shortly after the convention. Written by Rev. Mr. C. S. S. Dutton, of the First Unitarian Church, under the title "People Demand Peace," the article quotes at length the resolution on International Relations passed by the men's section. The resolution draws unstinted praise from Rev. Mr. Dutton; in his concluding words he censures the Government for ignoring many of the points insisted upon by the proposition as fundamental to preserving our country's neutrality.

The Monitor, official organ of the Archdiocese of San Francisco, stated editorially that the convention "was an edifying assemblage of as earnest and humble Catholics as this country possesses." Speaking of the early history of the C. V., the Catholic weekly adds that these men, "workers all, devoted themselves in their leisure hours to the corporal and spiritual works of mercy without fanfare, without conceit, without publicity."

The paper likewise commends the organization for safeguarding the parochial school in our country. "They have not been much publicized because they have not any great talent for tooting their own horns," the article declares. "But it is well for the rest of us to recognize them and look to them for example. Whatever they undertake, they do realistically and thoroughly and, above all, patiently."

Continuing, the editorial referred to remarks that members of the C. V. "are not nervously obsessed with the idea of getting quick results and seeing their achievements acknowledged before the world . . . They can be trusted to be the bulwarks of the defense against every politically and socially subversive movement in America. They have a capacity for co-operation and organization that has its roots in their simplicity and humility. They do not all want to be leaders. Rather do they all want to work without being singled out."

Comment of this nature should convince our members their efforts are not passing unnoticed and that the value of their work is being recognized.

Safeguarding Benevolent Societies

FOR many years now we have urged benevolent societies affiliated with the C. V. to consider ways and means to place their organizations on a more solid financial footing. The C. V. Insurance Research Committee, appointed at the Bethlehem convention of last year, has been engaged in a detailed study of various plans that might be adopted by associated units to achieve this end. At the recent national convention the committee offered a preliminary report of its activities and promised that a complete plan would be in readiness for next year's meeting.

Meanwhile, a few of our benevolent societies have experimented with a variety of systems intended to strengthen their position. Thus, St. Michael's Benevolent Society of Milwaukee some time ago voted to reinsure its death benefits, subject to the approval of the State Insurance Commissioner. More recently the society issued the statement, "the plan has been put into full operation." Outstanding death benefits are underwritten by the Catholic Family Protective Life Assurance Society, of Milwaukee, on a legal reserve basis.

Each member's policy contains the standard provisions, such as cash and loan values, paid-up and extended insurance, etc. An actuarial study of the books disclosed a solvency of more than 40%. The organization reports the members are well satisfied with the plan, that new members are recruited without difficulty.

Of particular significance is the statement that "the continued existence of St. Michael's Benevolent in its original form, as a benevolent society, has not been tampered with. The society is in better shape today than it ever was." Regular meetings are held, the control of funds safeguarded, while the methods of collection have remained unchanged.

Pending the report of the Insurance Research Committee, we would suggest that other affiliated benevolent groups consider plans of this nature calculated to intrench their position. It might not be out of place to discuss the advisability and practicality of such plans at monthly meetings.

W. C. U. Head Observes Jubilee

THIS month Mr. F. Wm. Heckenkamp will observe his 35th anniversary as supreme president of the Western Catholic Union, a fraternal insurance society with headquarters in Quincy, Ill. Mr. Heckenkamp, a member of the C. V. Committee on Social Action, has been active in the work of the C. V. and the Cath. Union of Illinois. He was also an active member of the Federation of Catholic Societies.

During his tenure as chief executive, the W. C. U. has progressed rapidly and today is one of the largest Catholic fraternal insurance groups in the country. A large, modern office building was also erected in this period; the structure houses the central offices of the society and likewise the offices of a number of business establishments.

Wilkes-Barre Host to Pennsylvania Branch Meeting

OVER a period of many years the pastors of St. Nicholas Parish, in Wilkes-Barre, Pa., have been particular friends of the Central Verein, as have the parishioners. The present pastor, Rev. C. A. Staib, is carrying on in the footsteps of his predecessors in co-operating with our organization and particularly with the Pennsylvania State Branch. He proved a gracious host to the 46th annual convention of the Branch, conducted on Aug. 19-22. Indeed, our Pennsylvania Branches owe a debt of gratitude to Fr. Staib and the parish for the generous hospitality extended to them on their recent visit.

The convention itself presented a series of interesting and diversified features. Of paramount significance was the presence of Most Rev. William J. Hafey, Bishop of Scranton, who not only addressed a number of sessions, besides pontificating at the convention mass, but remained with the delegates throughout the meeting. Repeatedly did His Excellency emphasize his interest in the C. V. and his long acquaintance with the work of the organization.

Formal opening took place on Sunday morning at a joint gathering of delegates, both men and women. Greetings were extended by Fr. Staib and Mr. Fred Andes, school director of Wilkes-Barre. Immediately thereafter the visitors assembled in the parish church for the pontifical mass, celebrated by Bishop Hafey. Rev. George T. Schmidt, of Scranton, preached the sermon, on the youth problem.

Encouraging the Branches for their efforts in behalf of Catholic Action, Bishop Hafey insisted upon the importance of religion as a foundation for true Christian education at the mass meeting held Sunday afternoon. His Excellency was the principal speaker at this assembly, which was also addressed by Mrs. Mary Filser Lohr, of New York, president of the N. C. W. U., Congressman J. Harold Flannery, and Mr. F. P. Kenkel, Director of the Central Bureau. Mrs. Lohr advocated the establishment of youth conferences, Congressman Flannery, discussing the problem of youth, pointed out some of the responsibilities of parents and educators, while Mr. Kenkel chose for the subject of his remarks "Symptoms, Warnings and Admonitions," referring to the present decadence of society. Chairman of this meeting was Rev. Edwin P. Fussenegger, of Beaver Falls, spiritual director of the men's section.

Five speeches were delivered at the special youth conference held that evening. These were presented by Fr. Staib, Miss Gertrude Duganne, Miss Elizabeth Stopper, president of the C. W. U. of Pennsylvania, Mr. Charles F. Gerhard and Rev. Joseph J. Ostheimer, spiritual director of the women's section.

Following the requiem mass celebrated by Fr. Fussenegger on Monday for departed members, the first joint business session got under way. Mr. Herman Spiegel, president, read his annual message to the delegates, as did Mrs. Stopper for the women's Branch. Business sessions occupied the attention of the members for the greater part of the day, although in the afternoon the sessions were interrupted for the Credit Union meeting.

An important feature of the four-day convention was the banquet conducted Monday evening. Included on the program of speakers was Rt. Rev. Msgr. Leo Fink, of Allentown, who discoursed upon the accomplishments of the Catholic Church in our country, referring in par-

ticular to the contribution of the German Catholics to the Church in Pennsylvania especially from the middle of the 18th century. Mr. Kenkel discussed the resolutions adopted by the national convention of the C. V. in San Francisco, referring to the condition of the workers in the sugar industry in Puerto Rico, to the need of reconstructing society in accordance with sound Christian principles, and to the youth movement. Other speakers were Fr. Staib and Mrs. Stopper; the assistant pastor of St. Nicholas, Rev. T. Otto Borr, acted as toastmaster.

On Tuesday additional business was transacted and officers elected. The national convention resolutions were adopted en masse and one other added, regarding the need of studying and acting upon the resolutions. Mr. F. William Kersting, of Pittsburgh, was elected president of the Branch. He will be assisted by Eugene Phillips, Williamsport, first vice-president; Frank Cronauer, Wilkes-Barre, second vice-president; Philip Kleinhaus, Philadelphia, recording secretary; John Wiesler, Jr., Philadelphia, financial and corresponding secretary; and George Ortwein, Bethlehem, treasurer. Rev. Joseph F. May, of Sacred Heart Parish, Middletown, has consented to act as spiritual director. The delegates voted to hold their 1940 convention in Philadelphia, upon the invitation of the societies from that city.

Enthusiastic Assembly in San Francisco

ORIGINALLY the Catholic Federation of California had planned to hold its annual convention in conjunction with the national convention of the C. V. last July in San Francisco. The members decided, however, to conduct a separate meeting and accordingly scheduled it for the Labor Day holiday. The opinion was expressed prior to the convention that possibly the spirit of enthusiasm prevailing at the national meeting could not be recaptured. But judging from reports the enthusiasm kindled at the national gathering glowed even more brightly at the State Branch convention.

St. Boniface Parish, in San Francisco, was again host to the assembly; this parish is regarded the "cradle" of the State organization. The visitors were welcomed on Sunday morning by Mr. Edward F. Kirchen and Mrs. Agnes E. Osterloh, presidents of the men's and women's sections respectively, after which the delegates attended solemn mass celebrated by Rev. Lawrence Mutter, O.F.M., spiritual director of the Branch and pastor of St. Boniface Parish. The sermon, in German, was preached by Rev. Joachim Maier, O.F.M., of Los Angeles.

A number of timely and interesting addresses were delivered at Sunday evening's Katholiken Tag, which was preceded by a short church service. One of these, prepared by Rev. Paul Meinecke, O.F.M., on "A New Youth for a New World," was read by Rev. Brendan Mitchell, O.F.M., owing to the illness of Fr. Paul. Rev. George Salbeck, S.C., discussed "The Need for Societies in Parish Life," speaking in German, while Mr. Sylvester Andriano discoursed on the topic, "Personal Sanctification and Catholic Action." Other speakers included Fr. Lawrence and the two Branch presidents. Closing remarks were made by Rt. Rev. Msgr. William P. Sullivan, representing Most Rev. John J. Mitty, Archbishop of San Francisco.

Three business sessions were conducted during the two-day meeting. At the first of these, on Sunday afternoon, a number of the priests in attendance were

called upon for brief talks, and various committee reports were read. On Monday the delegates discussed a number of important recommendations as submitted by the recommendations committee. These were concerned with the unification of the Federations in Washington and Oregon with that of California (a committee was appointed to study this matter carefully), emphasizing the affiliation with the C. C. V. of A., general observance of the Feast of St. Boniface, and the appointment of the resolutions committee six weeks prior to the opening of the annual meeting. The organization also voted to award yearly a medal or trophy to a Junior Franciscan seminarian for an essay written in German, discussed various plans to improve the status of benevolent societies (it was suggested the plan operating in southern California be tried), and deliberated upon the advisability of lifting the restrictions for membership to include those of not of German extraction or birth. This matter was referred to local societies.

The convention was concluded with a banquet at a local hotel on Monday evening, followed by a dance. Officers elected for the coming year are Edw. F. Kirchen, San Francisco, president; Karl Nissl, Sacramento, first vice-president; Jos. J. Schumacher, Los Angeles, second vice-president; Mrs. E. Marshall, San Francisco, third vice-president; Ernest Schuster, San Francisco, recording secretary; Louis J. Schoenstein, San Francisco, financial corresponding secretary; Henry A. Funck, San Francisco, treasurer; Jos. J. Boeddecker, Jr., Oakland, John Merz, San Francisco, and Sheller Marten, San Jose, directors; and Richard Holl, San Francisco, marshal. Mr. Albert J. Miller, for many years secretary of the Branch, resigned owing to ill health.

Resolutions were adopted concerning the Holy Father, present social and economic conditions, persecution of the Church, the Legion of Decency, Catholic education, exaggerated nationalism, the retreat movement, the daily press, parish societies, Federal socialized medicine, youth movement, and neutrality.

St. Francis Parish in Sacramento will be host to the 1940 convention.

Well Arranged Program at New York Convention

CHRISTIAN Democracy provided the theme for the 42nd annual convention of the C. V. of New York, meeting in Syracuse on Sept. 2-4; it pervaded the discussions and resolutions of the convention, which brought together a record number of priests and laymen from various parts of the State.

Annual meetings of the New York Branch differ somewhat from those of the majority of our State Branches. For instance, the Eucharistic service on the Sunday evening of the convention has become traditional, while a trip to some place of historic interest is generally scheduled for the delegates.

President Charles T. Trott read his annual message at Sunday morning's joint opening session, following the introductory remarks and greetings extended by Mr. Charles Reschke, chairman of the local committee, Miss Bertha Schemel, women's convention chairman, and a representative of the city officials. Mr. Trott's message was concerned with the history of the C. V., the convention motto, the Holy Father, the youth movement, associate members, the

social question, the press, Credit Unions, In Memoriam and other topics.

Escorted by the Knights of St. John and their auxiliaries, the delegates marched to Assumption Church for solemn high mass, celebrated by Rev. Henry B. Laudenbach, spiritual director of the Branch. Most Rev. Walter A. Foery, Bishop of Syracuse, presided at the mass, the sermon of which was preached by Rev. John M. Beierschmidt, C.S.S.R., spiritual director of the women's section, on "Convention Day and Preparedness." Later His Excellency welcomed the visitors to his episcopal city, urging them to continue their promotion of Christian social philosophy.

Fort Ste. Marie de Gannentaha, on Onondaga Lake, a replica of the original Jesuit mission where the first Catholic chapel in the State of New York was erected, was visited on Sunday afternoon. Rev. Andrew Bouwhuis, S.J., of Canisius College, Buffalo, explained the historical significance of the fort.

Solemn Eucharistic services were conducted that evening in Holy Trinity Church whose pastor, Rev. Michael Steines, delivered a discourse on the Holy Eucharist. A social gathering took place following the church service.

Business sessions were held on Monday. Letters commending the efforts of the C. V., received from the Apostolic Delegate, the Archbishop of New York City and the Bishops of the State, were read to the delegates. The principal speaker at Monday morning's session was Fr. Laudenbach, who delivered the convention keynote address on "The Inside Story of the Catholic Church." Mr. William H. Siefen, president of the C. C. V. of A., briefly addressed the meeting on the work of the organization, the Central Bureau and the youth movement. President Siefen urged support be granted to the committee in charge of the Central Bureau Endowment Fund Extension Drive.

Presentation and discussion of convention resolutions occupied the attention of the delegates for the greater part of the afternoon session. Chairman of the committee, Mr. Philip H. Donnelly, explained each proposition. Resolutions were adopted on the following subjects: the Holy Father, American neutrality, Catholic workingmen's societies, the youth movement, child labor amendment, equal rights amendment, clean literature, credit unions, and the Catholic press. Calling attention to "the terrible results experienced by our people in the case of the World War," the resolution on neutrality urged the President and the Congress to adopt a policy of strict neutrality in the present European conflict.

The work of the Branch's legislative committee for the past year in the State Legislature and Congress was reviewed by its chairman, Mr. Peter J. M. Clute. Mr. Albert J. Sattler, fourth vice-president, gave a detailed report of the C. V.'s national convention in San Francisco, emphasizing the youth program. Considerable interest was manifested by the delegates in the new Central Bureau leaflet, "The Central Verein: History, Aims and Scope," the Annual Report of the Central Bureau and the literature on the C. V. youth movement.

Mr. Richard F. Hemmerlein, of Syracuse, was elected president, replacing Mr. Trott. Other officers chosen include Bernard F. Jansen, Glendale, L. I., first vice-president; Joseph B. Bushwinger, Troy, second vice-president; Albert J. Sattler, New York City, third vice-president; Charles Stickler, Poughkeepsie, fourth vice-president; Mrs. Mary Filser Lohr, New York City, fifth vice-president; Peter J. M. Clute, Schenectady, general secretary; Alois J. Werdein, Buffalo, assistant general secretary; John P. Weber, Utica, treasurer; Louis Lutz, Elmira, marshal; Charles H. Mura, Rochester, historian; Charles Reschke, Syracuse, honorary vice-president. It was decided to petition Most Rev. Francis J. Spellman, Archbishop of New York, to act as protector.

New York City was tentatively selected as the scene of the 1940 convention.

Large Delegation Attends Arkansas Convention

DESPITE the fact that the number of Catholics in the entire State of Arkansas is very small, the Cath. Union of that State, affiliated with the C. V., has made progress, both numerically and in the spirit of enthusiasm engendered. Ample proof of this was afforded at the recent annual convention, the 49th, conducted by the Branch in Fort Smith, in the extreme western section of the State. The meeting took place over Labor Day at St. Boniface Parish, whose people and pastor, Rev. Peter Post, O.S.B., acted as hosts to the convention.

A number of the older delegates remarked that the sessions were the best attended within their memory. Of particular encouragement was the presence of Rt. Rev. Msgr. A. L. Fletcher, vicar-general of the Diocese of Little Rock, Rt. Rev. Abbot Paul M. Nahlen, O.S.B., recently elected Abbot of New Subiaco Abbey, and a representative number of monsignors and priests.

The facilities provided by the host parish and local committee, the latter under the direction of Mr. Andrew J. Buegler, were more than ample, and the various features of the convention were arranged with foresight and care. Principal events of the conclave were the solemn pontifical mass celebrated by Abbot Nahlen, his first since his election as Abbot, and the banquet conducted on Sunday evening.

Formal opening took place on Sunday morning, Sept. 3rd, with the welcoming addresses of Fr. Peter and Mr. Buegler, representing the local committees, and Mayor J. K. Jordan, representing the city officials. Responses were made by Mr. F. F. Stauder and Miss Mary J. Meurer, presidents of the men's and women's Branches respectively. The delegates then repaired to the newly constructed St. Boniface Church for the solemn mass of the convention. Rt. Rev. Msgr. H. H. Wernke, of Little Rock, spiritual director of the men's section, preached the sermon, on the meaning of true Christian charity, and the obligations of Catholics in this regard.

A number of addresses were delivered by officers and guests at the banquet conducted in the evening. Greetings were extended to the delegates by Msgr. Fletcher in the name of Most Rev. John B. Morris, Bishop of Little Rock, and by Abbot Nahlen. Other speakers included Msgr. Wernke, Fr. Peter, Rev. Ambrose Branz, O.S.B., spiritual director of the women's section, Mr. Stauder and Miss Meurer; the two presidents read their annual messages on this occasion. Principal speaker at the banquet was Mr. Bernard E. Lutz, Assistant to the Director of the Central Bureau, who outlined the history of the C. V., the N. C. W. U. and the Central Bureau, and discussed the relationship among member Branches and the meaning of their affiliation with the national body. Following the banquet the young people of the parish presented a three-act play in the school hall.

A youth section of the organization was established at the special meeting called for Sunday afternoon. A tentative constitution was adopted by the some 60 young people present and officers were elected. The new organization will begin operations upon obtaining the consent of the Bishop.

A number of recommendations adopted by the executive committee session on Saturday evening were presented on the floor of the business meetings. These sessions were conducted on Sunday afternoon and Mon-

day morning. Early on Monday Msgr. Wernke celebrated requiem mass for deceased members of the organization. Benediction of the Blessed Sacrament concluded the meeting in the afternoon.

Special features of the convention included the round-table demonstration of study club work, public speaking contests for both young men and young women—winners in their respective districts—and the showing of a motion picture of participants in a retreat at St. John's Seminary, Little Rock.

Officers elected are F. F. Stauder, president; Leo J. Byrne, first vice-president; Herman Wiederkehr, second vice-president; Joseph Enderlin, third vice-president; Joseph A. Schnitzer, secretary-treasurer; Will Wewers, marshal; Rev. Anthony Schroeder, O.S.B., historian; Carl J. Meurer, parliamentarian; and Leo Hammer, S. J. McNeil, Leo Sharum and Geo. Kordsmeier, trustees.

Outstanding among the resolutions adopted was that regarding neutrality, which insisted an impartial attitude be maintained by our Government in European affairs. Next year's convention will take place either in Little Rock or Subiaco.

Intensive Convention of Indiana League

NESTLED in the hills of southern Indiana lies the small town of Ferdinand, settled almost a hundred years ago by German Catholic immigrants. Rising above the community on a hillside stands majestic St. Ferdinand's Church with its cluster of parish buildings. It was here the St. Joseph's State League of Indiana met in annual convention on Sept. 17-19. The local committee, guided by their pastor, Rev. Chrysostom Coons, O.S.B., arranged a series of diversified meetings, mass gatherings and social features.

Under such favorable auspices, the delegates conducted a fruitful convention, transacting a considerable amount of business and participating in the major assemblies. The first day of the conclave was replete with a number of interesting features. Following addresses of welcome by local officials, the visitors marched to the church for the solemn high mass, celebrated by Rt. Rev. Msgr. Frederick Ketter, of Evansville, spiritual director of the League in the Indianapolis Diocese. The sermon was preached by Rev. Gabriel Verkamp, O.S.B., of St. Meinrad's Abbey, on the Mystical Body of Christ. After the mass Msgr. John Becher, of Vincennes, official representative on the occasion of Most Rev. Joseph E. Ritter, Bishop of Indianapolis, expressed His Excellency's wish for a successful meeting.

A sight seeing tour of beautiful St. Meinrad's Abbey took place in the afternoon. The delegates also visited the Nancy Hanks Lincoln Park, the city of Santa Claus and the Ferdinand State forest. That evening the parish auditorium, scene of the mass meeting, was filled to overflowing. Three speakers addressed the audience on topics of current interest. The Rt. Rev. Abbot Ignatius Esser, O.S.B., Abbot of St. Meinrad's, discoursed eloquently on the duty especially of parents to help create a truly Catholic Family.

Speaking on the youth problem, Mr. Bernard E. Lutz, Assistant to the Director of the Central Bureau, discussed some of the difficulties confronting youth today and outlined the bases for the remedy. Mr. Clarence E. Manion, professor of constitutional law at the University of Notre Dame, spoke forcefully on the re-

lationship between God and American citizenship, commenting upon the history of the American constitution and the rights it guarantees citizens.

Solemn requiem high mass celebrated by Fr. Chrysostom inaugurated the second day of the convention. Although a short executive session had been held on Saturday evening, the formal business meetings did not get under way until Monday morning. At a joint gathering President George Phillipp read his annual message and appointed convention committees. A considerable portion of the sessions was devoted to a discussion of the resolutions and of plans to improve the status of the League.

Under the direction of Rev. Matthew Preske, O.S.B., assistant pastor of St. Ferdinand's, the young people of the parish presented a program of sketches, singing, orchestral selections, etc., on Monday evening. This was followed by a social gathering of the delegates and local parishioners.

Plans for action during the coming year were considered at the closing session on Tuesday morning. An attempt will be made to publicize the organization and to interest both laymen and priests in the work of the League. Resolutions were adopted on the Holy Father, neutrality, credit unions, corporative society, Federal socialized medicine, the youth movement, the Legion of Decency and objectionable literature, among others; these will be printed in a future issue of our monthly. Of particular importance is the resolution on neutrality, in which the League trenchantly demanded of our Government the preservation of the strictest neutrality possible and the retention of the arms embargo.

The delegates were encouraged in their deliberations by the presence of a number of priests and monsignors. Included among those who addressed the delegates was Rt. Rev. Msgr. Charles Thiele, of Fort Wayne, spiritual director of the League in that diocese.

Mr. Phillipp was re-elected president for the coming year. He will be assisted by Henry Brinkman, Indianapolis, first vice-president; Joseph Sondermann, Sr., Ferdinand, chairman of the local convention committee, second vice-president; Edw. L. Eckstein, Indianapolis, secretary; and W. A. Wollenmann, Ferdinand, treasurer. The 1940 convention will take place in South Bend.

Variety of Events Features Missouri Convention

PROVIDED you are able to interest the young people in the work of your organization success is assured. So runs an old saying, the truth of which is rarely disputed. The full implication of this saying was brought home forcibly to delegates attending the 47th annual convention of the Cath. Union of Missouri, assembled in Hermann on Sept. 17-19. A substantial number of delegates in attendance at the meeting were young men, and the special youth conference of the convention attracted more than a thousand people. Of particular encouragement was the presence of a large delegation of younger priests.

From the opening pontifical mass to the closing banquet the program was replete with well arranged features. Outstanding among these were the civic demonstration, the youth meetings, the credit union conference, the rural life meetings, the benevolent society meeting, and the various joint assemblies of men and women. The convention, whose theme was Christian Democracy, got under way on Sunday morning with the customary addresses of welcome, delivered on this occasion by Rev. Walter Mag-

nien, O.F.M., pastor of St. George's Parish and host to the convention, and Mayor Richard W. Ochsner. The Branch presidents, Mr. Cyril J. Furrer and Mrs. Rose Rohman, responded in the name of the delegates and then read their annual messages, as did the president of the young men's section. At the close of this session the delegates marched in procession to the parish church for the pontifical mass celebrated by Most Rev. Christian H. Winkelmann, Auxiliary Bishop of St. Louis. The sermon was preached by Rev. Joseph Vogelweid, spiritual director of the men's Branch, on the religious aspect of Christian Democracy. Bishop Winkelmann addressed the delegates at the close of the mass.

The local city park was the scene of the civic demonstration in the afternoon. This meeting was addressed by Rev. Geo. A. Haukap, of O'Fallon, who spoke on the "Rights of Citizens in a Democracy," and Mr. Louis Menke, of Jefferson City, who indicated the "Duties of Citizens in a Democracy." A third aspect of Christian Democracy was considered by Rev. Harry Stitz, spiritual director of the Young Men's District League of St. Louis, at the youth conference in the evening. Fr. Stitz spoke on "Youth in a Christian Democracy." A symposium in which three young ladies and two young men participated concluded the evening program; this was devoted to a discussion of the proposition, "Democratic States should give financial aid to parochial as well as public schools."

Principal speaker at Monday morning's joint gathering was Mr. F. P. Kenkel, Director of the Central Bureau, who commented upon the activities of that institution. The afternoon business session was turned into a benevolent society conference at which ways to sustain and rejuvenate existing benevolent organizations were discussed. Later in the afternoon a youth meeting took place.

Two addresses featured the rural life meeting conducted Monday evening. These were presented by Rev. John Dreisoerner, of White Church, "Lay Apostolate and Missionary Activity in Rural Parishes," and by Very Rev. Msgr. Leo J. Steck, director of the Confraternity of Christian Doctrine in the St. Louis Archdiocese, "Discussion Clubs in Rural Parishes." Rev. Anthony T. Strauss, spiritual director of the women's Branch, presided.

Rev. Hubert Eggemann, of New Hamburg, delivered the chief address at the credit union conference held on Tuesday morning, speaking on the "Southeast Missouri Credit Union Conference." An open forum followed. After the officers had been installed late that afternoon, the delegates attended the convention banquet. Short talks were made by Very Rev. Sebastian Krempel, O.F.M., dean of the Washington Deanery, Fr. Magnien, and Mayor Ochsner. Rev. George Hildner, of Gildehaus, acted as toastmaster.

The delegates passed six resolutions in addition to adopting those of the national convention. The new propositions were concerned with the Holy Father, the code of national radio broadcasters, Time magazine, neutrality, eugenic marriage laws, and congratulations to the newly elevated monsignori of the State.

Officers elected for the coming year include Cyril J. Furrer, St. Louis, president; Alfred Schulte, Washington, first vice-president; Mrs. Rose Rohman, second vice-president; Clay Brooks, Jefferson City, third vice-president; George A. Jordan, Hermann, fourth vice-president; Frank Scheffer, financial and corresponding secretary; Fred P. Sontag, Lemay, recording secretary; Edwin J. Ell, St. Charles, treasurer; Harry Jacobsmeier, St. Louis, and William H. Kroeger, Jefferson City, trustees; Frank X. Huss, St. Louis, marshal; John B. Wegener, St. Louis, banner carrier; and Roman J. Gleich, flag carrier.

History of C. V. Now Available

THE leaflet on the history of the Central Verein, contemplated for many years, was recently published by the Central Bureau and is now available to member societies of the organization. The leaflet, No. 82 in the series of C. B. Free Leaflets and titled "The Central Verein: History, Aim and Scope," was issued in response to frequent requests by affiliated units for information regarding the background of the C. V.

A short publication of only 16 pages, the new history, released at the national convention in San Francisco and subsequently distributed at State Branch conventions, is the result of much investigation, research and condensation.

Following a short introduction, the history of the C. V. is sketched briefly and the program and scope of activities outlined. Also discussed are the Central Bureau and the Natl. Cath. Women's Union. The closing pages are devoted to a recounting of the attitude manifested by the Church and ecclesiastic officials toward the C. V.

Members of our affiliated units may obtain copies of the leaflet by writing to the Central Bureau, 3835 Westminster Place, St. Louis, Mo.

RESOLUTIONS

Adopted by

The Catholic Central Verein of America at its 84th Annual Convention, Assembled in San Francisco, Calif. (July 29-Aug. 2, 1939).

(Continued)

Catholic Workingmen's Societies

The Church has long recognized and sanctioned the institution of labor associations, but has wisely laid down a number of safeguards and rules governing their operation. While admitting under certain conditions the necessity of the so-called "neutral" unions, wherein religious matters do not enter, although presumably all action is based on the moral law, the Church nevertheless has insisted that even here care must be taken by the Catholic members lest perhaps their Faith and morals be jeopardized. To offset the danger of defection and similar potential evils, the Popes have over a period of years insisted upon the establishment of Catholic workingmen's societies—supplements of the secular labor organizations. The importance of this injunction is at once apparent, but unfortunately it has not been sufficiently heeded in our country.

As a result, only sporadic attempts have been made to organize societies of Catholic workmen, to provide workers with proper instruction regarding their rights and duties to one another, their employers and to society, to establish agencies able to avert the possible danger resulting from membership in a neutral union.

Over thirty years ago there were organized societies known as the "Arbeiterwohl." Although highly successful, these groups were allowed to die after a long period of useful service.

At the present time the condition of labor is such as to make imperative the formation of such societies and sodalities. Labor unions are engaged in a two-fold struggle; they are contending against the injustices of capitalism and are fighting among themselves, to the detriment of the workers. Because Catholic workingmen's societies are able to clarify principles, to provide their members with a clear-cut program of action, and especially are able to offset untoward influences in "neutral" unions, we urge that our affiliated branches consider the possibility of sponsoring organizations of this nature in their parishes and communities.

Wherever conditions do not permit the organization of Catholic workingmen's societies, labor discussion groups should be established for the purpose of equipping Catholic workingmen with the knowledge of principles and tactics necessary to exercise their influence in labor unions. Catholic workingmen should actively participate in affairs of their unions. It is sheer optimism, however, to expect salutary results from the mere presence of Catholic workingmen at meetings of labor unions. Unless well prepared to exercise their rights they will be unable to influence the policies of organized labor in accordance with Christian principles and may themselves in many instances become victims of false ideas.

Family Allowances

The threatened ruin of society, like all coming events, has cast its shadows before. Countless examples of irreligion and moral decadence, numerous instances of injustice and inhumanity might be cited to illustrate the point, but one instance in particular claims our attention. It is the decline of the family as manifested especially in the lowered birth rate and the scorn expressed by so many people for the normal, contemptuously called the "too large" family.

Because of economic stringency, unemployment, the inability to find houses for a family of more than one or two children, the worker has been tempted to shirk his sacred right and duty as the head of a family to see its number increase. It is our contention that the father of a family, in performing his duty to society by maintaining a home, should be adequately compensated for the additional burdens that are his. Thus far, however, little has been done in our country to remedy this "injustice allowed by the present capitalist system."

Some sixteen European countries and a few in other parts of the world have endeavored to equalize matters and have evolved a plan that on the whole has been eminently successful, viz., a system of family allowances. Upheld in various papal encyclicals, the family allowance plan, or family living wage as it is sometimes called, is generally accepted in principle, but in our country at least is not accepted in practice. Family allowances aim to provide increased income to offset increased family burdens. They provide for a basic wage for all male workers—whether married or single—in a given industry, and moreover provide for an additional allowance to heads of families, the amount generally gauged by the number of children. In practice it has been found that the best means of administering the system is for each employer in a certain industry, or in an association of employers, to pay a tax equivalent to a stipulated percentage of his wage bill into a common fund, out of which he is compensated for the family allowance paid his married workers. In this way there is nothing to induce him to discriminate between married and unmarried men. His basic wage is the same for all employees and his tax for the fund varies only in proportion to his wage bill.

It is indeed to be regretted that neither the Government, whether Federal or State, nor labor organizations have evidenced any interest in so beneficent a plan which, while it does not remove all injustice toward the worker, offers a practical way of helping the family, and as such was recommended by the late Holy Father, Pius XI, in *Quadragesimo Anno*, thus:

"We praise those who have most prudently and usefully attempted various methods by which an increased wage is paid in view of increased family burdens and special provisions made for special needs."

We urge our associated units to study the plan of family allowances carefully, with a view to promoting it wherever possible, especially by calling it to the attention of industrialists in their communities.

Conditions in Puerto Rico

Recent information from unimpeachable sources discloses the existence of shameful and almost unbearable conditions among a large part of the native population of Puerto Rico, especially among the almost two

hundred thousand workers who depend entirely on the sugar industry for their very subsistence. Apparently taking advantage of the uncertain and precarious political status of Puerto Rico, the owners and promoters conduct and regulate the native sugar cane industry, so essential to a great portion of the people, solely for the benefit of their own selfish interests without any regard whatsoever for the indispensable needs of the native workers.

This cruel exploitation, backed and aggravated by unscrupulous politicians, reduces the native worker to the status of near slavery and makes it impossible for him to eke out even a bare existence. Indeed it seems that at the Economic Conference, held recently at San Juan, the owners of the cane industry defended and adopted the immoral principle that the population of Puerto Rico should be regulated and controlled solely and exclusively in the interest and for the benefit of the industry.

Since the Government of the United States is the official custodian and guardian of the Island of Puerto Rico and since the people of this island have no representation or voice whatsoever in the conduct of their own affairs, we urgently request our Government to take the necessary steps to put a speedy end to such scandalous exploitation of a people for whose welfare it is responsible by its own decision and action, and moreover, that Congress define the political status of Puerto Rico.

The Agricultural Situation

It is with deep concern for the future of American society we view the present agricultural situation. In fact, we are alarmed by conditions fraught with consequences of the gravest nature. Once the vast public domain held out the promise of providing homes for innumerable families of sturdy farmers, deeply attached to the soil they could call their own, producing the necessities of life for their fellow men in our country as well as in other lands. But in consequence of policies and developments over which the farmer had little control, foreign markets have been lost to him, with the result that huge quantities of farm commodities are carried over from one crop season to another. In the face of rising wages and prices of manufactured goods, the farmer, even when blessed with a bountiful harvest, is obliged to accept prices for his products which do not cover cost of production.

The seriousness of the situation is made apparent by figures such as the following, furnished by the U. S. Department of Agriculture. The five-year average price of wheat from August, 1909, to July, 1914, was 90.3 cents; in April of this year the average price was 57.8. Other farm commodities fared no or but little better. But it is the parity price of farm products reveals the serious disadvantage from which the farmer suffers. While today he receives between 50 and 60 cents for his wheat, he should receive 111.4 cents.

For ten years past the Federal Government has attempted to discover a remedy for this desperate situation. However well intended the measures resorted to may have been, we believe they have not solved the problem or even approximated a solution. The only remedy of a fundamental nature that has been undertaken is the one tried by the State Department, viz., seeking outlets for farm products through the inauguration of trade agreements with other nations. This policy should be continued; barter arrangements with other nations should also be attempted, while serious consideration should be granted the possibility of establishing legal minimum prices for such commodities as wheat, cotton, etc. The Federal Government, having aided for so long a time the inauguration and growth of industrial monopolies by legislation, should as soon as possible bring to terms all monopolies of this nature, especially those which take such heavy toll from the farmers. The several States on their part should also enact wise legislation intended to safeguard an estate of society on whose welfare depends to so large a degree the safety and future of our nation. Before all must States strive to prevent the growth of

landlordism, due to the accumulation of land in the hands of individuals or corporations.

As on so many previous occasions, we now again recommend to our farm members mutual help as an aid for the solution of their problems. Co-operation has proven its usefulness and potency in many countries of the world. It behooves Catholics to foster what is in essence the outgrowth of a well disciplined and well directed love of oneself and one's neighbor.

(To be concluded)

NOTES

ONE of the highest attendance totals ever registered by the St. Elizabeth Settlement and Day Nursery was recorded during the month of August, when the average daily attendance figure reached 99. Total days' attendance amounted to 2653, and 25 children could not be admitted for lack of room.

Of the 7974 meals served 1464 were dispensed free of charge. The regular staff of three sisters and lay people was supplemented by an extra sister during the latter three weeks of the month.

The Franciscan Study Club of St. Louis this fall begins its sixth year of operation. The first of nine meetings of the current semester took place on Sept. 26th. This year's study will be concerned with "Some Characters of Old Testament Bible History."

The organization, under the direction of Rev. Maximus Poppy, O.F.M., has a remarkably simple constitution. The aim is defined as the improvement of "the opportunity for adult religious education by co-operative study, and to promote wholesome association." The club is governed by few rules; part of the success attained is attributed to starting and ending the meetings on time.

An array of prominent speakers featured the annual meeting of the Eastern Stearns County Federation of Catholic Societies, conducted recently at St. John's University, Collegeville, Minn. Most Rev. Joseph F. Busch, Bishop of St. Cloud, addressed the mass meeting, urging his hearers to participate even more earnestly in the work of Catholic Action.

The Rt. Rev. Abbot Alcuin Deutsch, O.S.B., Abbot of St. John's, also spoke, as did Rev. Timothy Majerus, O.S.B., Mr. Alphonse J. Matt, of St. Paul, Mr. John A. Farley, "The Catholic Viewpoint in Economics," and Mr. Lawrence Hall, "Christian Principles—The Foundation of Democracy." The program was preceded by a religious service in the Abbey church.

Throughout the month of September the Diocese of Fargo, N. D., of which Most Rev. Aloisius J. Muench is the Bishop, observed the golden jubilee of its founding. A series of six Catholic Action meetings were conducted in various communities of the diocese, at Pembina, Jamestown, New Rockford, Karlsruhe, Devil's Lake and Hankinson.

Each meeting opened with a solemn pontifical mass celebrated by Bishop Muench, who is honorary chairman of the C. V. Committee on Social Action. In the afternoon group meetings were sponsored; these ses-

sions discussed vacation schools, Catholic youth organizations, discussion clubs, parish social charity, etc. Celebration of Solemn Benediction completed the day's program.

The solemn closing of the golden jubilee year was scheduled to take place in St. Mary's Cathedral, Fargo, on Oct. 3rd.

One of the foremost Catholic weeklies in our country, the Buffalo *Echo*, has ceased publication. The paper, established 25 years ago, was published by the Board of Directors of the German Roman Catholic Orphan Asylum of the city of Buffalo. It has been merged with the *Catholic Union and Times*, also of Buffalo, and the combined paper called the *Catholic Union and Echo*.

Among reasons mentioned by the Board of Directors in explanation of cancellation of the publication one is the adverse effect of the prolonged business depression. Both papers, it was said, "have been published at a considerable financial sacrifice."

The *Echo* was launched during a period of transition in Catholic periodical literature, and immediately won widespread acclaim. The Official Catholic Year Book for 1928, listing Catholic publications outstanding in the field of social action, mentions the *Echo* apart from all other Catholic weekly papers, stating by way of explanation that it printed so "large an amount of news and editorial comment."

Within the past several weeks the application of a new Life Member of the C. V. has been received, an In Memoriam Enrollment for a deceased member instituted, and two other Enrollments completed.

The application of Mr. August Springob, of Milwaukee, Wis., recording secretary of the C. V., was approved on Sept. 1st by the national officers and the fee of \$100 forwarded to the Central Bureau intended for the Endowment Fund. From Miss Katherine Hufnagel, of Woodhaven, L. I., N. Y., we received a like amount for an In Memoriam Enrollment on behalf of the late Mr. Lawrence Hufnagel, who died in 1934.

Shortly following the national convention of our organizations in San Francisco the treasurer of the N. C. W. U. sent a remittance for the amount outstanding on the In Memoriam Enrollments of the organization's two deceased spiritual directors, the late Rev. S. P. Hoffmann and the late Rev. Albert Mayer.

The majority of the Life Memberships and In Memoriam Enrollments are now completed.

Since 1916, when the Central Bureau began to engage in active mission assistance, nearly \$200,000 in cash and articles to the value of many hundreds of thousands of dollars have been distributed to missionaries and their flocks in virtually every corner of the globe. Largely through the efforts of members of the Natl. Cath. Women's Union, innumerable gifts of clothing, altar supplies, vestments, medicines, etc., have been made possible.

On Aug. 30th the first shipment of mission goods since the beginning of the present fiscal

year was dispatched from the Bureau to 30 missionaries laboring among the Indian, Mexican and Negro missions in our country.

The gifts, weighing 5630 pounds, consisted of 45 bales of clothing, blankets and quilts, six boxes of statues, medical supplies, a radio, and similar items, and 10 cartons of shoes and hats. Freight charges on the shipment totaled \$144.20. Twelve mission stations in South Dakota and three in North Dakota were benefited as were four missions in Texas, three in Montana and New Mexico, two in Alabama, and one in Georgia, Wisconsin and Wyoming.

BOOK REVIEW

Viller, M., S.J., and Rahner, K., S.J., *Ascese und Mystik der Väterzeit. Ein Abriss.* B. Herder Book Co., St. Louis, Mo., 1939. Price \$3.75.

THE progress in the historical study of the spiritual life within the Church is manifested by the growing number of monographs on particular leaders in this field, by sketches of special movements and by summary manuals covering certain periods or countries. The so-called patristic period is of fundamental importance, but up to the present volume no satisfactory general study of it had appeared. This need is now filled, at least to an extent, by the combined work of two Jesuits. As the subtitle asserts, the volume is designed merely as an introduction, not a scientific or definitive study. It embodies in brief and clear form the results of many special investigations and contains a prospectus of the present status of the subject. Particular care is taken to provide systematic and extensive bibliographies. Not only is every chapter and section prefaced by a select and orderly list of references, but much additional information regarding particular points may be found in footnotes.

The German volume is more than a translation from the original French. By including authors who wrote in languages other than Greek or Latin the scope was broadened; also, a number of new topics received fresh or at least extended treatment. These include the heterodox spiritual movements, popular manifestations of devotion, the influence of cultural surroundings on early Christian spirituality. Fr. Viller's work, "La spiritualité des premiers siècles chrétiens," while small in comparison with the series in which it appeared, is that of a specialist and hence of great value. The German recension takes account of the newest studies and of the special German literature.

The general plan of treatment is broadly chronological. A beginning is made with the New Testament and the Christian writers of the first two centuries; special chapters deal with the influence of the ideals of martyrdom and of virginity as they were developed in this period. As might be expected, considerable attention is given to the study of the spiritual life in the early forms of monachism—solitaries, cenobites, monks, religious women, etc. This leads up to a more detailed study of the great

spiritual authors, culminating with St. Augustine and St. Gregory the Great. The two closing chapters pertain to the practice of sanctity in secular vocations and various manifestations of popular devotion. These last themes in particular invite more detailed and exhaustive treatment.

This handy volume is an excellent companion to the recent work on early Christian literature by B. Steidle, O.S.B. (*Patrologia*, 1937). Each from its own standpoint gives an excellent introduction and a clear orientation where obscurity and confusion are apt to result for the beginner lacking a trusty guide.

AUGUSTIN C. WAND, S.J.

Geser, Rev. Fintan, O.S.B. *The Canon Law Governing Communities of Sisters.* B. Herder Book Co., St. Louis. Price \$3.

Father Geser has rendered a real service to Sisters, convent chaplains, retreat masters and students of Canon Law. His work is clear enough to be understood by the uninitiate canonist, is scholarly enough to be appreciated by the professional.

His book should be in the hands of every superior of a religious community of Sisters; it might form a textbook for the use of novices. Every Sister could profit from it. It might well form the basis for conferences to our Sisters by their chaplains. Sisters have so little opportunity to obtain canonical training and all too frequently this need is not supplied by those who give them learned conferences on abstruse points of mystical theology. Mysticism is good but so is sound instruction in the fundamental regulations governing religious life. Neither should be neglected.

L. H. TIBESAR, M.M.

Toth, Dr. Tihamer. *Das ewige Leben. Predigten.* Tr. by P. Bruno Maurer, O.S.B. St. Louis, B. Herder Book Co. Price \$1.50.

A world that is forgetful of the life after death needs to be reminded of the important fact that the brief span of time which we spend in the flesh is but a part of our entire existence and an infinitesimal part indeed. It is quite plain that all human thought is thrown out of focus and becomes totally unbalanced if time and the temporal are the pivots on which it turns. An element of such overshadowing moment as eternity cannot be left out of human consideration without creating chaotic disorder and confusion. Accordingly Dr. Toth's sermons sound a very timely note. They are apologetic as well as doctrinal. The arguments are pointed and go home. They are also of a nature to appeal particularly to the modern mind. Reason and revelation are beautifully blended. There is nothing labored about these discourses which flow spontaneously from a mind deeply imbued with the subject.

C. BRUEHL, Ph.D.

CENTRAL-BLATT AND SOCIAL JUSTICE

Veröffentlicht von der Central-Stelle des Central-Vereins.

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Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

MASSGEBENDES UEBER DIE BERUFSTAENDISCHE ORDNUNG.

(Schluss).

DEN Unterbau der berufsständischen Ordnung bilden die berufsständischen Gliedkörper in den einzelnen Staaten, Bezirken, Ortschaften. Hier wird der wichtigste Bereich der Selbstverwaltung liegen (das ist also auch ganz föderalistisch gedacht!). Dagegen wird der oberste Vertretungskörper, das Ständehaus (in Oesterreich sprach man von Staatsrat, Kulturrat und Wirtschaftsrat) seine Tätigkeit mehr in Ausschüssen für die einzelnen wichtigen Aufgaben vollziehen. Dabei mögen je nach Art dieser Aufgaben Vertreter der Stände berufen werden, deren Wirkungskreis damit in Berührung steht. So kann z. B. auch die Eingliederung der freien und geistigen Berufe (Aerzte, Juristen, Journalisten, Künstler, etc.) in die berufsständische Ordnung keine Schwierigkeit bereiten. Der Unterbau wird auch da aus Berufskammern in den einzelnen Staaten (Bundesländern), Bezirken, Gemeinden bestehen müssen. Den Einzelnen sind dann jene Aufgaben zuzuweisen, an denen ihre Selbstverwaltung wirksam werden kann. Das ist wohl der schwierigste Teil der berufsständischen Ordnung, weil hier ein weitgehender Umbau der bisherigen staatlichen Verwaltung notwendig wird, die ja seit Jahrzehnten immer mehr Aufgaben in ihren Bereich gezogen hat. Erfolgt hier nicht eine grundsätzliche Umschaltung, so kann die berufsständische Ordnung niemals zu warmem, innerem Leben kommen. Es muss ihre öffentlichrechtliche Funktion in dem ihr erstehenden Selbstverwaltungsbereich auch wirkliche Gestalt annehmen. Einer wahren berufsständischen Ordnung erwächst so

freilich eine nicht geringe Gefahr seitens der bisher sozusagen allmächtigen Bürokratie, die unbedingt einen grossen Teil ihres Aufgaben- und ihres Einflusskreises zurückgeben muss.

Betreffs der untern berufsständischen Gliedkörperschaften gilt es nun, alle Angehörigen der einzelnen Berufszweige in demselben zur Regelung der gemeinsamen Angelegenheiten zu verbinden, also z. B. die sog. Innungen (Gewerbe-Genossenschaften) und Gehilfenausschüsse im Handwerk. Die Unterglieder im Berufsstand, der sich von den örtlichen Berufsausschüssen über die Bezirks- und Landesvertretungen zum Gesamt-Berufsstand aufbaut, haben alle in ihrem Aufgabenbereich befindlichen Angelegenheiten in erster Instanz zu erledigen, d. h. alles, was nur sie angeht.

Im Hinblick auf die Abgeordneten Häuser haben beide Häuser, Ständehaus und Volkshaus, (in Oesterreich also Staatsrat, Bundeskulturrat und Wirtschaftsrat) ihre Existenzberechtigung, jenes für die politischen und kulturellen Belange, letzteres mehr für die rein materiellen, wirtschaftlichen Interessen. Auch für die Wahl in's Volkshaus darf heute nicht mehr das gleiche Wahlrecht im liberalen Sinne in Frage kommen, sondern es müssten z. B. Familienväter eine zweite Stimme bekommen und das Wahlalter muss so erhöht werden, dass ein einigermaßen gereiftes Urteil über die Vorgänge im öffentlichen Leben vorausgesetzt werden kann. Es müssten in das Volkshaus (das frühere Parlament) auch nicht mehr wie bisher möglichst viel wirtschaftliche Interessen-Vertreter geschickt werden, sondern es hätte vielmehr und vor allem andern die besten Köpfe der staatlichen Gemeinschaft in sich zu vereinigen, also eine echte politische Führer-Auslese vorzunehmen, die durch die liberale parlamentarische Demokratie fast völlig unterbunden war (wenigstens in den europäischen Parlamenten!).

Betrachten wir im Weiteren, was der Wiener Soziologe über Wesen und Zweck des Staates sagt, über die Pflichten des Staates gegenüber der Berufsständischen Ordnung.

Für unsere christlichen Völker kommt für's erste nicht mehr in Betracht die bisherige, besonders durch den Philosophen Hegel und ähnliche protestantische Philosophen den Völkern eingepflichtete und aufgezwungene Staatsvergotung, auch nicht der „totale Staat“ nationalsozialistischen oder bolschewistischen Gepräges, der sich zum absoluten Selbstzweck gemacht hat, der alle Werte nur auf sich bezogen und auf sich begründet wissen will und daher der Kirche, Familie und Persönlichkeit beinahe jedes Eigenrecht abspricht. Solches ist in Wahrheit überhaupt kein Staat, sondern die Karikatur eines Staates, eine blosse Tyrannei. Wenn von nationalsozialistischen Lehrern verkündet wird: „Es gibt keine geistigen Werthe, die noch

oberhalb der Autorität des Staates zu finden sind" (Gott, Kirche!) oder: „A priori hat der Einzelne überhaupt kein Freiheitsrecht," so sind solche unsinnigen Phrasen Rückfälle in eine längst veraltete, heidnische Staatsauffassung, wie sie später während der Renaissance in Italien der unselige Machiavelli gelehrt und damit alles fernere Staatsleben in Europa vergiftet hat. Diese unglückliche, Unheil über die Völker bringende Staatsauffassung sollte, über 1900 Jahre nach Christi Tod, denn doch endlich einmal begraben sein!

Auch nach christlicher, nach katholischer Lehre soll der Staat seinen wahren, eigenen Zweck voll und ganz behalten. Dieser Zweck ist die Gewährleistung von Sicherheit und Ordnung, sowie die Pflege der materiellen und geistigen Kultur. Der wichtigste Zweck des Staates aber ist die Sicherung des Friedens, da dies die Voraussetzung für die Verwirklichung aller anderen Zwecke ist.

Während aber der Einzelne im Sinne der Bergpredigt Jesu Christi einen besonderen Grad sittlicher Vollkommenheit einnimmt, wenn er Unrecht mit Geduld leidet, ist der Staat verpflichtet, einen ungerechten Angriff auf seinen Bestand und seine Rechte allenfalls durch Krieg abzuwehren, soweit dies ohne Gefährdung höherer Güter, als das bedrohte, möglich ist. Die staatliche Autorität, die staatliche Ordnungsgewalt muss umso wirkungskräftiger sein, je kräftiger und reicher das Leben der untergeordneten, gesellschaftlichen Gebilde, also der Berufsstände und Familien ist. Eine Ueberwucherung des Staates aber durch die Gesellschaft, z. B. eine „Verwirtschaftung" des Staates ist dem Wesen der sozialen Ordnung, aber auch der Gesellschaft ebenso zuwider, wie das Ueberdecktwerden der Gesellschaft durch den Staat. Die staatliche Ordnungsgewalt wird durch den Ausbau der Berufsstände keineswegs nebensächlich. Im Gegenteil, gerade um die Rechtsordnung verbürgen und sichern zu können, ist unerlässliche Voraussetzung, dass der Staat sich nicht mit Aufgaben belaste, die ihm wesensfremd sind und ihn für die Erfüllung seiner eigentlichen Ordnungsaufgaben schwächen (z. B. mit Angelegenheiten der Kirche, Ehe, Schule). Das Ideal ist also die grösste Freiheit innerhalb der Grenzen einer sittlichen Lebensordnung, die grösste Freiheit der Einzelnen wie der Gliedgesellschaften im Rahmen der natürlichen Sozialordnung. Die ganze Fehlentwicklung in den modernen Staaten mit ihrem Parteiengezänke, Wahlkämpfen und Wahlbetrügereien und Bestechungen, ihren sozialen Klüften und Streiken und Bürgerkriegen ergibt die Notwendigkeit einer gesellschaftlichen Reform, die Neuordnung des Staates durch die berufsständische Ordnung, durch welche allein eine klare Scheidung der Aufgaben des Staates, der Einzelnen und der sozialen Gruppen erreicht wird. Diese Rückkehr zur

echten berufsständischen Ordnung, zu den Prinzipien sozialer Selbsthilfe, Selbstverantwortung, Selbstverwaltung bedeutet zugleich Rückkehr zum wahren Wohlfahrtsstaat.

Die Sozialisten und Bolschewiken jeder Nuance sind gegen die berufsständische Ordnung, wie Karl Marx, ihr jüdisches Orakel, sogar gegen Wohlfahrtseinrichtungen für die Arbeiterschaft und gegen alle genossenschaftlichen Bestrebungen derselben auftrat: sie würden, — meinte dieser unselige Verführer — die Verelendung der Arbeiterklasse und den Umschlag der kapitalistischen in die sozialistische Gesellschaft aufhalten. In den modernen, grossenteils oder gänzlich von Jüngern des Karl Marx beherrschten Ländern ist die Arbeiterschaft in Wirklichkeit um alle sozialen Errungenschaften, die sie mit Hilfe genialer katholischer Soziologen, vor allen mit Hilfe der Kirche mühsam erreicht hatte, wieder hinterlistig und gewalttätig betrogen und beraubt worden: um die Freiheit der Person, um die Freiheit der Berufswahl, um das Koalitionsrecht u. a. m. (auch im nationalsozialistischen Reiche Hitlers). Es herrscht im sozialistischen und bolschewistischen Staate eine Betriebsdiktatur, wie sie selbst in den Jahren des fessellosesten Kapitalismus nie härter war! Dagegen trat im Lande der berufsständischen Ordnung, im katholischen Oesterreich, und ebenso in Portugal, zur Ordnung der Gerechtigkeit noch die soziale Liebe. Sie ist nicht nur für die Wirkung der rechten Gesinnung bei der Erfüllung der Rechtspflichten von Bedeutung, damit das, was sie an Leistung fordert, gerne, nicht widerwillig geleistet werde, sondern auch darüber hinaus, damit unmittelbar das Wohl des gesellschaftlichen Menschen gefördert werde.

Die soziale Liebe ist nichts anderes als die christliche Nächstenliebe unter Hinordnung auf das Gemeinwohl. Sie will nicht nur, wie die Gerechtigkeit, verhüten, dass die gesellschaftliche Ordnung verletzt werde, sondern sie will dass alle, namentlich die sozialen Gruppen, wirklich am Gemeinwohl Anteil haben. Sie warten nicht, wie die Gerechtigkeit, bis einzelne Gruppen ihr Recht an der materiellen und geistigen Kultur der Gesellschaft fordern, sondern sie sucht durch Einrichtungen verschiedener Art wirtschaftlich, sozial und kulturell die zurückstehenden Schichten zu heben und zur vollen Teilnahme an allen echten Kulturwerten zu bringen. Kaum an einem Punkte der Wirtschafts-Ethik wird wie hier ersichtlich, dass nur ein ganz tief in der Religion Christi verwurzeltes, sittlich-soziales Pflichtbewusstsein eine von der sozialen Liebe getragene Gemeinwohl-Ordnung der Gesellschaft herbeizuführen und dadurch Wohlstand, Glück und Frieden zu schaffen und dauernd zu begründen vermag!

DR. J. F.

AUS CENTRAL VEREIN UND CENTRAL STELLE.

Beruf und Vorsehung.

AUF eine der in unserem Lande so gut wie vergessenen grundsätzlichen Lebensfragen weist P. Leo Ebert, O.S.A., Praeses der Vereinigung, Kreis Deutscher Mädchen zu New York, in seinem für dessen Mitglieder bestimmten September-Rundbrief hin. Und zwar in folgender Erklärung:

„Beruf ist die Lebensaufgabe, die Gott uns zugeteilt hat. Wir wollen sie ganz und hingebend erfüllen auf dem Platz, auf den er uns gestellt hat. Wie unscheinbar und klein unsere Arbeit auch sein mag, solange wir sie heiligen durch die gute Meinung, ist sie Gottesdienst. Jeder Tag treuer Pflichterfüllung vergrössert den Lohn ewigen Glückes.“

Man lese diesen Satz in englischer Uebersetzung selbst gut unterrichteten katholischen jungen Leuten vor, und er wird ihnen wie ein Paragraph aus der Verfassung der Insel Utopia erscheinen. Welchen Beruf man erwählen und ob man in ihm beharren soll, hängt, nach populärem Dafürhalten, einzig von den Wünschen des Einzelnen ab. Gerade in diesem Fall macht sich jener Individualismus, den man grundsätzlich noch immer verurteilt, geltend. Daher würde Pater Ebert's Rat den meisten von der herrschenden Meinung beeinflussten Katholiken unseres Landes als Ausdruck einer altväterlichen Gesinnung erscheinen. Den tiefsten Kern des Satzes, der Glaube an die göttliche Vorsehung, wird man nur zu leicht übersehen. Und doch handelt es sich um eine Angelegenheit, die auch bei der Erneuerung der berufständischen Ordnung ins Gewicht fällt.

Die Geisel des Krieges und der Hungersnot über China.

WAS hat man nicht alles aufgeboten, um die Japaner und die Chinesen mit unserer Civilisation bekannt zu machen und zu beglücken? Mit dem Ergebnis, dass sie nun ganz nach europäisch-amerikanischer Manier Krieg zu führen verstehen. Wie teuer das gegenwärtig den armen Chinesen zu stehen kommt, erfährt man aus den Briefen der Missionare. So schreibt uns ein braver Tiroler aus der Provinz Hunan:

„Der unheilvolle Krieg wütet immer noch weiter! Die Folgen desselben bekommen wir immer mehr zu spüren! Die Teuerung ist sehr gross. Das Elend der Verwundeten und armen Flüchtlinge noch grösser! Ich bitte deshalb um die Erlaubnis, die schöne Gabe, die Sie mir haben zukommen lassen, zur Linderung des Kriegselends verwenden zu dürfen!“

Weit ausführlicher schildert ein zweiter Missionar, er lebt in der Provinz Schantung, die traurige Lage, und zwar wie folgt:

„Alles deutet auf eine grosse Hungersnot hin. Die Zeichen dafür sind untrüglich. In den letzten Tagen wurden mir vier Kindlein übergeben, weil die Eltern sie nicht mehr zu ernähren vermochten. Ein Mädchen fand ich hier auf dem Felde, von den Eltern ausgesetzt.

Als ich es auffand, machten sich bereits die Hunde darüber her und wollten das kleine, hilflose Wesen zerreißen. Es trägt heute noch schwere Wunden am Kopf von der Begegnung mit den Hunden. Das wäre so ein Zeichen der herrschenden Not. Ein anderes sind die vielen Bettler, die bereits mehrere Tage keinen Brocken Brot mehr zu sehen bekamen. Von manchen christlichen Familien weiss ich direkt, dass sie von den Blättern der Bäume leben, die sie über etwas Wasser dämpfen. Tagtäglich kommen solche verhungerten Menschen an meine Türe und bitten um ein klein wenig Getreide, damit sie es dem Laub der Bäume beimischen können, um nicht Hungers zu sterben.

„Da stehe ich als Priester und Vater der Christen — wie man die Missionare hierzulande nennt — dazwischen und sehe und erlebe die Not dieser Armen und muss immer wieder das harte Wort sagen: ich kann euch nicht helfen. Das bricht einem das Herz. Das bischen Getreide, das ich früher für die Armen von Almosen gekauft habe, ist schon längst vergeben. Doch die Bettler kommen noch immer und die Not wird grösser. Die Getreidepreise sind um das sechsfache gestiegen. Wie soll ich da helfen? Wenn wenigstens die Hoffnung auf eine Ernte wäre (geschrieben ist der Brief am 4. August), dann vermöchte man die Leute noch zu trösten. Doch diese Hoffnung besteht nicht — ich bin in den letzten Wochen fast ständig draussen gewesen, und sehe dass die Ernte zum grossen Teil bereits verdorrt ist. Da könnte nur ein direktes Wunder des Herrgotts das Verdorrte wieder zum Leben wecken.“

So diese Sendboten der Religion der Liebe. Doch anderswo verschwendet man in törichtem Genuss, was die Liebe den armen, geplagten Nebenmenschen mitteilen sollte.

Flüchtlingslos.

VON den Verhältnissen gezwungen, Deutschland zu verlassen, geriet eine aus Mann, Frau und mehreren Kindern bestehende Familie nach Panama! Man denke, was das bedeutet. Die Regierung des kleinen Staatswesens wollte sie nun wieder abschieben, doch änderte sie den Beschluss auf Fürsprache einflussreicher Leute und gestattete der Familie, im Lande zu verbleiben unter der Bedingung, sich dem Ackerbau zu widmen. Mit anerkanntem Wertem Mute ging der Mann auch an's Werk, worauf Ordensschwwestern die Aufmerksamkeit der Central-Stelle auf ihn und seine Familie richteten.

Es war uns möglich, den Leuten eine Gabe zuzuweisen. Im Empfangsschreiben heisst es:

„Sie werden es kaum glauben, welch grosse Freude Sie uns durch Ihre tatkräftige Hilfe und Ihre lieben Zeilen bereitet haben. Denn der Kampf, eine neue Existenz auf landwirtschaftlicher Basis aufzubauen, um eine Familie von vier Köpfen zu ernähren, ist sehr schwer. Aber mit dem grossen Gottvertrauen, das wir alle besitzen, hoffe ich, dass es mir gelingen wird, hier wieder selbständig zu werden. Nun können wir wenigstens das Notwendigste anschaffen.“

Ueber unsere Zusage, der Familie auch deutsche Zeitschriften zukommen zu lassen, lässt sich der Briefschreiber wie folgt aus:

„Besonders meine Frau freut sich sehr darüber, da wir hier in dem kleinen Gebirgsdorf keinerlei geistige Ablenkung haben.“

Einen deutschen Priester in Chile vermochten wir in die Lage zu versetzen, bedrängten Landleuten zu Hilfe zu kommen. Er schreibt uns darüber:

„Nun bin ich wieder in der Lage, den armen Flüchtlingen zu helfen. Auf Grund der Bitten, die man täglich an mich richtet, werde ich abermals die Reise nach Santiago unternehmen müssen, um dort selbst mit dem Ministerium die Einwanderung mehrerer Flüchtlingsfamilien, die sich zur Zeit in Holland aufhalten, zu besprechen.

„Da die chil. Regierung laut Gesetz die Einwanderung für ein Jahr gesperrt hat, ist es mit den grössten Schwierigkeiten verbunden, die Einreiseerlaubnis für die betreffenden Familien zu erlangen. Aber dennoch hege ich die Hoffnung, dass man auf Umwegen etwas erreichen kann, zumal der Erzbischof von Santiago meine Bitte befürworten wird. Es handelt sich hier um fünf Familien, die nach hier kommen wollen. Da es Handwerker sind, wird in der Stellungsuche die Angelegenheit einfacher sein, zumal man solche Leute hier noch gebrauchen kann. Aber für Akademiker und Büroangestellte findet man so leicht keine Stellung.“

Ungemein traurig ist das Schicksal jener Deutschen, die aus Deutschland nach Frankreich flohen und nun dort selbst nach mehreren Jahren unwillkommene Gäste sind. Es handelt sich zum Teil um Kommunisten, Gewerkschaftler usw., die immer wieder in's Gefängnis gesteckt und an die Grenze geschafft werden, von wo sie dann wieder nach Paris zurückkehren. In einem uns vorliegenden Brief schildert ein solcher Flüchtling, Katholik mit rötlichen Tendenzen, seine Lage wie folgt:

„Vom 1. bis 3. August stand ich wieder einmal auf der Prefektur an, um eine neue Verlängerung meines Aufenthaltes zu erhalten. Ich bekam diesmal nur 14 Tage und musste mir einen Passersatz für 60 Franken aufdrängen lassen: einen *Titre d'Identität et de Voyage*. Damit soll ich mir während der 14 Tage ein Visum besorgen und abhaken. Diese freundliche Anforderung bekam eine ganze Reihe meiner Bekannten. Danach gibt es dann einen weissen Ausweis (Exportation) und falls man dann erwischt wird — 6 Monate bis zu 3 Jahren Gefängnis, und darauf Exportation. So sind die Gesetze. Vielleicht bringt die nächste Notverordnung eine neue Verschärfung, die gleichzeitig eine Erlösung für viele wird: die Guillotiniierung.“

Mit grimmen Humor fügt dem der Briefschreiber noch hinzu: „Nun ist wenigstens wieder einmal dafür gesorgt, womit man sich in der nächsten Zeit, Tag und Nacht über, beschäftigen kann.“ Seitdem kam es zur Kriegserklärung; damit dürfte das Los dieses Flüchtlings wohl entschieden sein: dauernder Aufenthalt im Gefängnis.

Eine der Hauptaufgaben der Jugendbewegung muss die Einführung der reifenden Jugend in die Caritas sein. In Deutschland bestehen neben den Elisabethvereinen der Frauen Jung-Elisabethgruppen für junge Mädchen. Ueber die karitative Betätigung solcher Gruppen heisst es in den *Elisabethbriefen*:

„Um der Mutter den Besuch des Sonntagsdienstes und des monatlichen Müttervortrages zu ermöglichen, übernehmen unsere Mädchen die Beaufsichtigung der Kinder während dieser Zeit.“

Dem herzlosen Egoismus des Heidentums müssen die Christen unserer Zeit die werktätige Liebe entgegensetzen. Der im Evangelium angepriesene Trunk Wasser muss in zeitgemässer Weise ausgelegt und in die Tat umgesetzt

werden. Das genannte Beispiel weist den einzuschlagenden Weg. Die wahre Caritas ist ja stets erfinderisch und an Gelegenheiten, sich zu betätigen, fehlt es sicherlich nicht.

AUS DER BÜCHERWELT.

Weiser, Franz X., S.J.: Ein Apostel der Neuen Welt (Franz X. Weninger, S.J., 1805-1888, Verlag „Fahne Mariens“, Wien, IX/1, 168 S. Preis \$1.-

WAEHREND seiner 38jährigen missionarischen Tätigkeit in unserm Lande war Weninger's Name in aller Mund. In mehr als 800 Städten des Landes hat er Volksmissionen gehalten; seine Erfolge grenzen ans apostolisch-wunderbare. Es war an der Zeit, an ihn als Vorbild und grossen Mahner zu erinnern. Das vorliegende Buch ist von geringem Umfang. Auf den ersten 52 Seiten gewinnen wir einen Einblick in das Leben dieses seltenen Mannes; die folgenden 110 Seiten bringen Auszüge aus seinen Tagebüchern und so Einblicke in sein innerstes Wesen (ein Mangel des Büchleins ist, dass bei den Namen der Städte die des betr. Staates fehlen). — Es ist gewiss gut, wie es heute öfter geschieht, heiligmässige Priester vergangener Jahrhunderte zu schildern; wichtiger ist es, sie aus uns näheren Tagen herauszugreifen. Weninger gehört zu ihren grössten. Statt einer grösseren Biographie sollte aber lieber sein ganzes Tagebuch veröffentlicht werden; es wäre das nicht bloss die „Geschichte einer Seele“, es wäre die Geschichte eines Apostels. Einstweilen aber sollte man das vorliegende Büchlein zu verbreiten suchen, als Dank gegen diesen um unsere Kirche in diesem Land hochverdienten Priester.

G. T.

Eugen Walter: Das Siegel des lebendigen Gottes. (Die Firmung, das Sakrament der Geistmitteilung) Herder Book Co., 1938. St. Louis, Mo. Dollar -65.

Dieses Bändchen über die Firmung gehört zu einer Reihe von Veröffentlichungen über die Sakramente, die damit ihrer nahen Vollendung entgegengeht. Die bereits erschienenen Bändchen haben eine wohlverdiente Aufnahme gefunden und im gleichen Masse ist eine solche dem vorliegenden Werkchen zu wünschen. Der Grundgedanke der ganzen Sammlung zielt darauf hin, die übernatürliche Herrlichkeit, die dem Christen durch die Sakramente zuteil wird, zur Darstellung zu bringen.

Das Sakrament der Firmung mit seinem, einen neuen übernatürlichen Seinsstand hervorruhenden Charakter, stellt geradezu einen Höhepunkt in der Teilnahme an der Christus-Herrlichkeit dar. Von Christus aus ist auch die ganze Darstellung dieses Sakramentes der Geistesmitteilung bestimmt. Ein Blick auf die Inhaltsangabe lässt diese Christusbeziehung sofort erkennen. Wir erfahren, was der hl. Geist